

BASAAIR AL-DARAJAAT
FI FAZAAIL AAL-E-MUHAMMAD^{asws}
BY

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" الجزء الثالث "

Part Three

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(1) باب في الانمة عليهم السلام ورثوا علم آدم و جميع العلماء

CHAPTER 1 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE INHERITORS OF THE KNOWLEDGE OF ADAM^{as} AND OF ALL THE KNOWLEDGEABLE ONES

(1) حدثنا أبو القاسم قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار قال حدثني يعقوب بن يزيد عن محمد بن أبي عمير عن ربعي عن عبد الله بن الجارود عن الفضيل بن يسار قال سمعت أبا عبد الله عليه السلام يقول ان العلم الذي هبط مع آدم لم يرفع وان العلم يتوارث وما يموت منا عالم حتى يخلفه من اهله من يعلم علمه أو ما شاء الله.

1 – It has been narrated to us Abu Al-Qasim, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Safaar, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Raba'i'e, from Abdullah Bin Al-Jaroud, from Al-Fazeyl Bin Yasaar who said:

'I heard Abu Abdullah^{asws} say: 'The knowledge which came down with Adam^{as} did not get Lifted up, and the knowledge has been inherited, and no one of us^{asws} dies until, the one^{asws} after him^{asws}, acquires his^{asws} knowledge, or whatever Allah^{azwj} so Desires'.

(2) حدثنا محمد بن الحسين عن احمد بن محمد بن ابى نصر عن حماد بن عثمان عن فضيل عن ابى جعفر عليه السلام قال كانت في على سنة الف نبى وقال ان العلم الذى نزل مع آدم لم يرفع وما مات عالم فذهب علمه وان العلم ليتوارث ان الأرض لا تبقى بغير عالم.

2 – It has been narrated to us Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Fazeyl who has said:

Abu Ja'far^{asws} said: 'Ali^{asws} had within himself the Sunnah of a thousand Prophets^{as}, and said: 'The knowledge which came down with Adam^{as} did not get Lifted (to Heavens), and a knowledgeable one does not die and his knowledge is not lost but it is inherited. The Earth does not remain without a knowledgeable one'.

(3) حدثنا محمد بن الحسن عن حماد عن ابراهيم بن عبد الحميد عن ابيه عن ابى الحسن الاول عليه السلام قال قلت له جعلت فداك النبى صلى الله عليه وآله ورث علم النبيين كلهم قال لى نعم قلت من لدن آدم إلى ان انتهى إلى نفسه قال نعم قلت ورثهم النبوة وما كان في آبائهم من النبوة والعلم قال ما بعث الله نبيا الا وقد كان محمد صلى الله عليه وآله اعلم منه

3 – It has been narrated to us Muhammad Bin Al-Hassan, from Hamaad, from Ibrahim Bin Abdul Hameed, from his father, who has said:

'I said to Abu Al-Hassan the First^{asws}, 'May I be sacrificed for you, the Prophet^{saww} was the inheritor of the knowledge of the Prophets^{as}?' He^{as} replied: 'Yes'. I asked, 'From Adam^{as} and ending with himself^{saww}?' He^{asws} said: 'Yes'. I said, 'Inherited from them^{as} the Prophet-hood and whatever that was there with their forefathers from the Prophet-hood and the knowledge?' He^{asws} said: 'Allah^{azwj} did not Send a Prophet^{as} unless Muhammad^{saww} knew from him^{as} (his^{as} knowledge)'.

قال قلت ان عيسى بن مريم كان يحيى الموتى باذن الله قال صدقت وسليمان بن داود كان يفهم كلام الطير قال وكان رسول الله صلى الله عليه وآله يقدر على هذه المنازل فقال ان سليمان بن داود قال للهدد حين فقده وشك في امره مالى لا ارى الهدد ام كان من الغائبين وكانت المردة والريح والنمل والانس والجن والشياطين له طائعين وغضب عليه فقال لا عذبه عذابا شديدا أو لا ذبحنه أو لياتيني بسلطان مبين وانما غضب عليه لانه كان يدلّه على الماء فهذا وهو طير قد اعطى ما لم يعط سليمان وانما اراده ليدله على الماء فهذا لم يعط سليمان وكانت المردة له طائعين ولم يكن يعرف الماء تحت الهواء وكانت الطير تعرفه

I said, 'Isa Bin Maryam^{as} used to revive the dead by the Permission of Allah^{azwj}'. He^{asws} said: 'You speak the truth'. I said, 'Suleiman Bin Dawood^{as} used to understand the speech of the birds'. He^{asws} said: 'And the Messenger of Allah^{saww} had the power over all these. Suleiman Bin Dawood^{as} said to the Hoopoe bird when he^{as} was on the verge of losing his^{as} command. He^{as} said: '[27:20] *how is it that I see not the hoopoe or is it that he is of the absentees?* And to him^{as} were

subservient the winds, and the ants, and the humans, and the Jinn, and the devils. **And (he) was angry with it.** He^{as} said [27:21] **'I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence).** He^{as} was angry with it because it was a guide for him^{as} over the water, and this, and it was a bird, it was given that which was not given to Suleiman^{as} and it was the wind, and the ant, and the Jinn, and the human, and the devils, and they were obedient to him^{as}, and it was not for them to understand the water underneath the air, it was the bird who understood it.'

ان الله يقول في كتابه ولو ان قرانا سيرت به الجبال أو قطعت به الارض أو كلم به الموتى فقد ورثنا نحن هذا القرآن فعندنا ما يقطع به الجبال ويقطع به البلدان ويحيى به الموتى باذن الله ونحن نعرف ما تحت الهواء وان كان في كتاب الله لايات ما يراد بها امر من الأمور التي اعطاه الله الماضين النبيين والمرسلين الا وقد جعله الله ذلك كله لنا في ام الكتاب ان الله تبارك وتعالى يقول وما من غائبة في السماء والأرض الا في كتاب مبين ثم قال عزوجل ثم اورثنا الكتاب الذين اصطفينا من عبادنا فنحن الذين اصطفينا الله فقد ورثنا علم هذا القرآن الذي فيه تبيان كل شئ.

Allah^{azwj} has Said in His^{azwj} Book [13:31] **If there were a Qur'an with which mountains were moved, or the Earth were cloven asunder, or the dead were made to speak, We^{asws} have inherited this Quran and in it is what one can cut off the mountains with and cut off the countries with, and revive with it the dead by the Permission of Allah^{azwj}, and we^{asws} are aware of the water under the air, and in the Book of Allah^{azwj} are Verses with which he^{saww} could command anything by it that Allah^{azwj} had Given to the Prophet^{as} and the Messengers before but Allah^{azwj} has Made all of that for us^{asws} in the Mother of the Book.**

Allah^{azwj} Says in His^{azwj} Book [27:75] **And there is nothing concealed in the Heaven and the Earth but it is in a clear book** then Said Mighty and Majestic [35:32] **Then We have given the Book for inheritance to such of Our Servants as We have chosen** for we^{asws} are the ones Chosen by Allah^{azwj} and Made to inherit this knowledge of the Quran in which is the explanation of all things.'

(4) حدثنا العباس بن معروف عن حماد بن عيسى عن حريز عن زرارة عن ابي جعفر عليه السلام ان العلم الذي لم يزل مع آدم لم يرفع والعلم يتوارث وكان على عالم هذه الأمة وانه لن يهلك منا عالم الا خلفه من اهله من يعلم مثل علمه أو ما شاء الله.

4 – It has been narrated to us Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Hareez, from Zarara, who has said:

Abu Ja'far^{asws} said: 'The knowledge of Adam^{as} was neither lost after him and nor was Lifted up, but it was inherited, and there was a knowledgeable one of this community, a knowledgeable one from us^{asws}, he^{asws} does not die unless the one^{asws} after him^{asws} from his^{asws} Progeny gets the knowledge, the like of his^{asws}, or whatever Allah^{azwj} so Desires'.

(5) حدثنا العباس بن معروف عن حماد بن عيسى عن حريز عن فضيل بن يسار عن ابي جعفر مثله.

5 – It has been narrated to us Al-Abbas, from Hamaad Bin Isa, from Hareez, from Fazeyl Bin Yasaar, who has It has been narrated from:

Abu Ja'far^{asws}, similar to the (Above Hadith)'.
(6) حدثنا يعقوب بن يزيد عن الحسن بن علي بن فضال قال حدثنا محمد بن القاسم عن ابيه عن فضيل بن يسار قال سمعت ابا جعفر عليه السلام يقول ان العلم الذي نزل مع آدم على حاله وليس يمضي منا عالم الا خلفه من يعلم علمه كان على عالم هذه الامة.

6 – It has been narrated to us Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Bin Fazeyl, from Muhammad Bin Al-Qasim, from his father, from Fazeyl Bin Yasaar who said:

'I heard Abu Ja'far^{asws} say: 'The knowledge which came down with Adam^{as} on his^{as} situation (nation), and a knowledgeable one from us^{asws} does not proceed (leaves this world) except having made known his^{asws} knowledge to the one^{asws} after him^{asws} who was the knowledgeable one^{asws} of this community'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن عمر بن ابان قال سمعت ابا جعفر عليه السلام يقول العلم الذي نزل مع آدم ما رفع وما مات عالم فذهب علمه.

7 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Umar Bin Abaan who said:

'I heard Abu Ja'far^{asws} say: 'The knowledge which came down with Adam^{as} was not Lifted up, and no knowledgeable one dies and his^{asws} knowledge goes away'.

(8) حدثنا بعض اصحابنا عن السند بن الربيع عن محمد بن القاسم عن ابيه عن الفضيل بن يسار عن ابي جعفر عليه السلام قال قال يا فضيل ان العلم الذي هبط مع آدم لم يرفع وان العلم ليتوارث انه لن يهلك من عالم الا خلفه من اهله من يعلم علمه والعلم يتوارث.

8 – It has been narrated to us one of our companions, from Al-Sanad Bin Al-Rabi'e, from Al-Muhammad Bin Al-Qasim, from his father, from Al-Fazeyl Bin Yasaar who has said:

Abu Ja'far^{asws} said: 'O Fazeyl, the knowledge which came down with Adam^{as} was not recalled back, but the knowledge gets inherited. A knowledgeable one does not die but he^{asws} makes it known to the one from his^{asws} Progeny after him^{asws}, and the knowledge gets inherited'.

(9) حدثنا ابراهيم بن هاشم عن يحيى بن ابي عمران عن يونس عن الحرث بن المغيرة قال سمعت ابا عبد الله عليه السلام يقول ان العلم الذي نزل مع آدم لم يرفع وما مات عالم الا وقد ورث علمه ان الأرض لا تبقى بغير عالم.

9 – It has been narrated to us Ibrahim Bin Hashaam, from yahya Bin Abu Umraan, from Yunus, from Al-Hars Bin Al-Mugheira who said,

'I heard Abu Abdullah^{asws} say: 'The knowledge which came down with Adam^{as} did not get Lifted up, and no knowledgeable one dies but his^{asws} knowledge gets inherited. The Earth does not remain without a knowledgeable one'.

(10) حدثنا العباس بن معروف عن حماد بن عيسى عن ربعي عن الفضيل عن ابي جعفر عليه السلام قال ان العلم الذي هبط مع آدم لم يرفع والعلم يتوارث وان عليا عليه السلام عالم هذه الامة وانه لم يموت منا عالم الا خلف من بعده من يعلم مثل علمه أو ما شاء الله.

10 – It has been narrated Al-Abbas Bin Marouf, from Hamaad Bin Isa, from Rabai'e, from Al-Fazeyl, who has said the following:

Abu Ja'far^{asws} has said: 'The knowledge which came down with Adam^{as} did not get Lifted up, and the knowledge gets inherited, and it was Ali^{asws} that was the knowledgeable one of this community, and a knowledgeable one from us^{asws} does not die until there is one^{asws} after him^{asws} who has the knowledge the like of his^{asws}, or whatever Allah^{azwj} so Desires'.

(11) حدثنا محمد بن الحسين عن صفوان عن ابن مسكان عن حجر بن زائده عن حمزان قال سمعت الشيخ يعني ابا جعفر عليه السلام يقول العلم الذي لم يزل مع آدم ما رفع وما مات عالم فذهب علمه.

11 - It has been narrated to us Muhammad Bin Al-Husayn, from Safwaan, from Ibn Muskaan, from Hijr Bin Zayedah, from Hamraan who said:

I heard the Sheikh, meaning Abu Ja'far^{asws} say: 'The knowledge neither declined with Adam^{as} nor it was Lifted up, and the knowledgeable one does not die and his^{asws} knowledge does not go away'.

(12) حدثنا احمد بن محمد عن علي بن النعمان عن بعض الصادقين يرفعه إلى جعفر قال قال أبو جعفر عليه السلام يمضون الثماد ويدعون النهر العظيم قيل له ومن النهر العظيم قال رسول الله صلى الله عليه وآله وأنه والعلم الذي اتاه الله ان الله جمع لمحمد صلى الله عليه وآله سنن النبيين من آدم لهم جرا إلى محمد

12 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Mo'man, from the two truthful ones^{asws}, with an unbroken chain going up to Ja'far^{asws} having said:

'Abu Ja'far^{asws} said: 'They sip 'Al-Samaad' (Water which has no substance to it), and we^{asws} are calling to The Great River'. It was said to him^{asws}, 'And who is The Great River?' He^{saww} said: 'The Messenger of Allah^{saww}, him^{saww} and the knowledge which Allah^{azwj} had Given, was all gathered to Muhammad^{saww}, the Sunnah of the Prophets^{as} from Adam^{as} flowing on to Muhammad^{saww}'.

قيل له وما تلك السنن قال علم النبيين بأسره ان الله جمع لمحمد صلى الله عليه وآله علم النبيين بأسره وان رسول الله صير ذلك كله عند امير المؤمنين عليه السلام فقال له الرجل يابن رسول الله صلى الله عليه وآله فامير المؤمنين اعلم أو بعض النبيين فقال أبو جعفر عليه السلام اسمعوا ما نقول ان الله يفتح مسامع من يشاء انى حدثت ان الله جمع لمحمد صلى الله عليه وآله علم النبيين وأنه جعل ذلك كله عند امير المؤمنين وهو يسألنى هو اعلم ام بعض النبيين.

It was said to him^{asws}, 'And what were these Sunnahs?' He^{asws} said: 'Entire knowledge of the Prophets^{as}. Allah^{azwj} Gathered to Muhammad^{saww} the entire knowledge of the Prophets^{as}, and the Messenger of Allah^{saww} provided all of that to Amir-ul-Momineen^{asws}. The man said to him^{asws}, 'O son of the Messenger of Allah^{saww}, is Amir-ul-Momineen^{asws} more knowledgeable or one of the Prophets^{as}?' Abu Ja'far^{asws} said: 'Listen to what we^{asws} say. Allah^{azwj} Opens the ears of whoever He^{azwj} so Desires to. I^{asws} It has been narrated that Allah^{azwj} Gathered to Muhammad^{saww} the knowledge of the Prophets^{as}, and he^{saww} made it all go to Amir-ul-Momineen^{asws}, and he is asking me^{asws} whether he^{asws} is more knowledgeable, or one of the Prophets^{as}?'

(13) حدثنا محمد بن الحسين عن ابن سنان عن عمار بن مروان عن جابر عن ابى جعفر عليه السلام قال اعطى الله محمدا صلى الله عليه وآله مثل ما اعطى آدم عليه السلام فمن دونه من الأوصياء كلهم يا جابر هل يعرفون ذلك.

13 – It has been narrated to us Muhammad Bin Al-Husayn, from Ibn Sinan, from Amaar Bin Marwaan, from Jabir who has said the following:

Abu Ja'far^{asws} having said: 'Allah^{azwj} Gave to Muhammad^{saww} the like of what He^{azwj} Gave to Adam^{as} and besides that from the successors, all of them. O Jabir, do they know that?'

(14) حدثنا عبيد الله بن جعفر عن محمد بن عيسى عن الحسين بن سعيد عن فضالة بن ايوب عن عمران بن ابان عن حمران عن ابى عبد الله عليه السلام قال سمعته يقول ان العلم الذى نزل مع آدم ما رفع وما مات عالم فذهب علمه.

14 – It has been narrated to us Ubeydullah Bin Ja'far, from Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Umran Bin Abaan, from Hamraan who has said the following:

Abu Abdullah^{asws} said, 'I heard him^{asws} say: 'The knowledge which came down with Adam^{as} was not Lifted up, and no knowledgeable one dies but his^{asws} knowledge is (securely) inherited'.

(2) باب في العلماء انهم يرثون العلم بعضهم من بعض ولا يذهب العلم من عندهم

CHAPTER 2 – REGARDING THE KNOWLEDGEABLE ONES, THEY INHERIT THE KNOWLEDGE ONE FROM THE OTHER, AND THEIR KNOWLEDGE DOES NOT GO AWAY FROM THEM

(1) حدثنا احمد بن محمد عن البرقي عن نضر بن سويد عن يحيى الحلبي عن عبد الحميد الطائي عن محمد بن مسلم قال قال أبو جعفر عليه السلام ان العلم يتوارث ولا يموت عالم الا ترك من يعلم مثل علمه أو ما شاء الله.

1 – It has been narrated to us Ahmad Bin Muhammad, from Al-Barqy, from Nazar Bin Suweyd, from Yahya Al-Halby, from Abdul Hameed Al-Ta'ayy, from Muhammad Bin Muslim who said:

'Abu Ja'far^{asws} said: 'The knowledge gets inherited, and no knowledgeable dies except that he^{asws} lets it go to one with similar knowledge, or whatever Allah^{azwj} so Desires'.

(2) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن بريد بن معاوية العجلي عن محمد بن مسلم عن ابي عبد الله عليه السلام قال ان عليا كان عالما وان العلم يتوارث ولن يهلك عالم الا بقى من بعده من يعلم مثل علمه أو ما شاء الله.

2 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Bureyd Bin Muawiya Al-Ajaly, from Muhammad Bin Muslim, who has said the following:

Abu Abdullah^{asws} has said: 'Ali^{asws} was the most knowledgeable one, and the knowledge gets inherited, and a knowledgeable one does not leave unless it is passed on to the one^{asws} after him^{asws} who gets the knowledge similar to his^{asws}, or whatever Allah^{azwj} so Desires'.

(3) حدثنا عبد الله بن موسى عن الحسن بن موسى الخشاب عن محمد بن سالم عن العلا عن محمد بن مسلم عن ابي جعفر عليه السلام قال على عليه السلام عالم هذه الامة والعلم يتوارث وليس يهلك هالك منهم حتى يؤتى من اهله من يعلم مثل علمه.

3 – It has been narrated to us Abdullah Bin Musa, from Al-Hassan Bin Musa Al-Khasha'ab, from Muhammad Bin Saalim, from Muhammad Bin Muslim, who has said the following:

Abu Ja'far^{asws} has said: 'Ali^{asws} is the knowledgeable one of this community, and the knowledge gets inherited, and no one of them dies until he^{asws} makes it known to someone from his^{asws} Progeny similar to his^{asws} knowledge'.

(4) حدثنا العباس بن معروف عن حماد بن عيسى عن عمر بن يزيد قال أبو جعفر ع ان عليا عليه السلام عالم هذه الامة والعلم يتوارث ولا يهلك احد منا الا ترك من اهله من يعلم مثل علمه أو ما شاء الله.

4 – It has been narrated to us Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Umar Bin Yazeed who said:

'Abu Ja'far^{asws} said: 'Ali^{asws} is the knowledgeable one of this community, and the knowledge gets inherited, not one of us^{asws} dies except that he^{asws} lets it go to the one^{asws} from his^{asws} Progeny similar to his^{asws} knowledge, or whatever Allah^{azwj} so Desires'.

(3) باب في الائمة انهم ورثوا علم اولى العزم من الرسل وجميع الانبياء وانهم صلوات الله عليهم امناء الله في ارضه وعندهم علم البلايا والمنايا وانساب العرب

CHAPTER 3 – REGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE INHERITORS OF THE KNOWLEDGE OF THE DETERMINED ONES (UL UL AZM) FROM THE MESSENGERS AND ALL THE PROPHETS^{as}, AND THEY^{asws} ARE TRUSTEES OF ALLAH^{azwj} IN HIS^{azwj} EARTH, AND WITH THEM^{asws} IS THE KNOWLEDGE OF THE AFFLICTIONS AND THE DEATHS AND THE LINEAGE OF THE ARABS

(1) حدثنا عبد الله بن عامر عن عبد الرحمن بن ابي نجران قال كتب أبو الحسن الرضا عليه السلام رسالة وقرأنيها قال قال علي بن الحسين عليه السلام ان محمدا صلى الله عليه وآله كان امين الله في ارضه فلما قبض محمد صلى الله عليه وآله كنا اهل البيت ورثته ونحن امناء الله في ارضه عندنا علم البلايا والمنايا وانساب العرب ومولد الاسلام وانا لنعرف الرجل إذا رأيناه بحقيقة الايمان وحقيقة النفاق وان شيعتنا لمكتوبون باسمائهم واسماء آبائهم اخذ الله علينا و عليهم الميثاق يردون موردنا ويدخلون مدخلنا

1 – It has been narrated to us Abdullah Bin Aamir, from Abdul Rahmaan Bin Abu Najran who said: ‘Abu Al-Hassan Al-Reza^{asws} wrote a letter which was read out to me in which he^{asws} said: ‘Ali Bin Al-Husayn^{asws} said that Muhammad^{saww} was a Trustee of Allah^{azwj} in His^{azwj} Earth. When Allah^{azwj} Took Muhammad^{saww} (Shahadat), the People^{asws} of the Household inherited from him^{saww}, and we^{asws} are Trustees of Allah^{azwj} in His^{azwj} Earth.

With us^{asws} is the knowledge of the calamities and the deaths, and the lineage of the Arabs and the birth of Islam, and I^{asws} recognise the man if I^{asws} were to see him by his true faith and true hypocrisy, and our^{asws} Shiites have been in the Books by their names and the names of their fathers. Allah^{azwj} Took the covenant from them to (love) us^{asws}. They respond to our^{asws} resource and enter our^{asws} gateway.

نحن النجباء وافراطنا افراط الأنبياء ونحن ابناء الاوصياء ونحن المخصوصون في كتاب الله ونحن اولى الناس بالله ونحن اولى الناس بكتاب الله ونحن اولى الناس بدين الله ونحن الذين شرع لنا دينه فقال في كتابه شرع لكم يا آل محمد من الدين ما وصى به نوحا وقد وصانا بما اوصى به نوحا والذي اوحينا اليك يا محمد وما وصينا به ابراهيم واسماعيل وموسى وعيسى واسحق ويعقوب فقد علمنا وبلغنا ما علمنا واستودعنا علمهم نحن ورثة الأنبياء ونحن ورثة اولى العزم من الرسل ان اقيموا الدين يا آل محمد ولا تفرقوا فيه وكونوا على جماعة كبر على المشركين من اشرك بولاية على ما تدعوهم اليه من ولاية على ان الله يا محمد يهدي اليه من ينيب من يجيبك إلى ولاية على عليه السلام.

We^{asws} are the Rescuers, and our^{asws} perfection is the perfection of the Prophets^{as}, and we^{asws} are the sons of the successors^{as}, and we^{asws} are the Special Ones in the Book of Allah^{azwj}, and we^{asws} are the first of the people by Allah^{azwj}, and we^{asws} are the first of the people by the Book of Allah^{azwj}, and we^{asws} are the first of the people by the Religion of Allah^{azwj}, and we^{asws} are the ones to whom His^{azwj} Religion was Prescribed to. He^{azwj} Said in His^{azwj} Book [42:13] **He has made plain to you O Progeny^{asws} of Muhammad^{saww} of the religion what He enjoined upon Nuh and that which We have revealed to you O Muhammad^{saww} and what We^{azwj} had Enjoined upon Ibrahim^{as}, and Ismail^{as}, and Musa^{as}, and Isa^{as}, and Is'haq^{as}, and Yaqoub^{as}.**

He^{azwj} Taught us^{asws} and it has reached us^{asws} what we^{asws} learnt and have been entrusted with their^{as} knowledge. We^{asws} are the inheritors of the Determined Ones (UI UI Azm) from the Messengers^{as} **Establish the religion, O Progeny^{asws} of Muhammad^{saww} and be not divided therein** and be on the group for it is **hard to the Polytheists is that which you call them** to the ones who have associated (others)

by the Wilayah of Ali^{asws} which is what you^{saww} are calling them to, the Wilayah of Ali^{asws}, surely (is the Wilayah of) Allah^{azwj}, O Muhammad^{saww} **and guides to Himself him who turns (to Him), frequently** in answering you^{saww} to Wilayah of Ali^{asws}.

(2) حدثنا احمد بن الحسين عن ابيه عن عمرو بن ميمون عن هارون عن ابي جعفر عليه السلام قال ان محمدا صلى الله عليه وآله كان امين الله في ارضه فلما قبضه الله كنا اهل البيت ورثته فنحن امناء الله في ارضه عندنا علم المنايا والبلايا وانساب العرب وفصل الخطاب ومولد الاسلام قال شرع لكم يا آل محمد من الدين ما وصى به ابراهيم وموسى وعيسى فقد علمنا وبلغنا ما علمنا واستودعنا علمه ونحن ورثة اولى العزم من الرسل ان اقيموا الصلوة والدين يا آل محمد ولا تفرقوا وكونوا على جماعة كبر على المشركين ما تدعوهم اليه.

2 – It has been narrated to us Ahmad Bin Al-Husayn, from his father, from Amro Bin Maymoun, from Haroun, who has said the following:

Abu Ja'far^{asws} said: 'Muhammad^{saww} was a Trustee of Allah^{saww} in His^{azwj} Earth. When Allah^{azwj} Captured him^{saww} (Shahadat), it was the People^{asws} of the Household that inherited from him^{saww}. We^{asws} are Trustees of Allah^{azwj} in His^{azwj} Earth. With us^{asws} is the knowledge of the afflictions and the deaths, and the lineage of the Arabs, and the decisive speech, and the birth of Islam. He^{azwj} Said **[42:13] He has made plain to you O Progeny^{asws} of Muhammad^{saww} of the religion** which was Enjoined upon Ibrahim^{as}, and Musa^{as}, and Isa^{as}. It has reached us^{asws} what we^{asws} learnt and have been entrusted with their^{as} knowledge. We^{asws} are the inheritors of the Determined Ones (UI UI Azm) from the Messengers^{as}. **Establish** the Prayers and **the religion**, O Progeny^{asws} of Muhammad^{saww} **and be not divided therein** and be on the group for it is **hard to the Polytheists is that which you call them to**'.

(3) حدثنا ابراهيم بن هاشم بن عبد العزيز بن المهتدي عن عبد الله بن جندب انه كتب إليه أبو الحسن الرضا عليه السلام اما بعد فان محمدا كان امين الله في ارضه فلما قبض كنا اهل البيت ورثته فنحن امناء الله في ارضه عندنا علم المنايا والبلايا وانساب العرب ومولد الاسلام وانا لنعرف الرجل إذا رأيناه بحقيقة الايمان وحقيقة النفاق وان شيعتنا لمكتوبون باسمائهم واسماء آبائهم اخذ الله علينا وعليهم الميثاق يردون موردنا ويدخلون مدخلنا

3 – It has been narrated to us Ibrahim Bin Hashim Bin Abdul Aziz Bin Al-Muhtady, who has said the following:

Abdullah Bin Jundab to whom Abu Al-Hassan Al-Reza^{asws} wrote: 'But, after this, Muhammad^{saww} was a Trustee of Allah^{azwj} in His^{azwj} Earth. When Allah^{azwj} captured Muhammad^{saww} (Shahadat), the People^{asws} of the Household inherited from him^{saww}, and we^{asws} are Trustees of Allah^{azwj} in His^{azwj} Earth. With us^{asws} is the knowledge of the calamities and the deaths, and the lineage of the Arabs and the birth of Islam, and I^{asws} recognise the man if I^{asws} were to see him by his true faith and true hypocrisy, and our^{asws} Shiites have been in the Books by their names and the names of their fathers. Allah^{azwj} Took the covenant from them to (love) us^{asws}. They respond to our^{asws} resource and enter our^{asws} gateway.

ليس على ملة الاسلام غيرنا وغيرهم نحن النجباء ونحن افراط الأنبياء ونحن ابناء الأوصياء ونحن المخصوصون في كتاب الله ونحن اولى الناس برسول الله صلى الله عليه وآله ونحن الذين شرع لنا دينه وقال في كتابه شرع لكم من الدين ما وصى به نوحا والذى اوحينا اليك يا محمد وما وصينا به ابراهيم وموسى وعيسى فقد علمنا وبلغنا ما علمنا واستودعنا علمهم ونحن ورثة الأنبياء ونحن ورثة اولى العزم من الرسل ان اقيموا ما قال ولا تتفرقوا فيه كبر على المشركين من اشرك بولاية على ما تدعوا من الله من ولاية على ان الله يا محمد يهدي إليه من ينجيك إلى ولاية على عليه السلام.

It has not been Enjoined upon the nation of Islam other than us^{asws} and other than them (Shiites). We^{asws} are the Rescuers, and we^{asws} are the perfection of the Prophets^{as}, and we^{asws} are the sons of the successors^{as}, and we^{asws} are the Special Ones in the Book of Allah^{azwj}, and we^{asws} are the first of the people by the Messenger of Allah^{saww}, and we^{asws} are the ones for whom His^{azwj} Religion has been Prescribed. And He^{azwj} has Said in His^{azwj} Book **[42:13] He has made plain to you O**

Progeny^{asws} of Muhammad^{saww} **of the religion what He enjoined upon Nuh and that which We have revealed to you O Muhammad^{saww}, and that which We enjoined upon Ibrahim and Musa and Isa.** It has reached us^{asws} what we^{asws} learnt and have been entrusted with their^{as} knowledge. We^{asws} are the inheritors of the Determined Ones (UI UI Azm) from the Messengers^{as}. Establish what is Said **and be not divided therein, hard to the Polytheists is that which you call them to** the Wilayah of Ali^{asws}, what you^{saww} are calling to from Allah^{azwj} from Wilayah of Ali^{asws}, surely Allah^{azwj} will Guide the one who answers you^{saww} to Wilayah of Ali^{asws}.

(4) حدثنا محمد بن هارون عن موسى بن يعلى عن موسى بن القاسم قال قال علي بن الحسين عليه السلام ان محمدا صلى الله عليه وآله كان امين الله في ارضه فلما قبض محمد كنا اهل البيت ورثته فنحن امناء الله في ارضه عندنا علم المنايا والبلايا وانساب العرب ومولد الاسلام وان شيعتنا لمكتوبون باسمائهم واسماء آبائهم نحن النجباء ونحن افراط الأنبياء ونحن ابناء الأوصياء ونحن المخصوصون في كتاب الله ونحن اولى الناس بكتاب الله ونحن اولى الناس بدين الله نحن الذين شرع لنا دينه وقال في كتابه شرع لكم يا محمد من الدين ما وصى به نوحا الذي اوحينا اليك يا محمد وما وصينا به ابراهيم وموسى وعيسى فقد علمنا وبلغنا ما علمنا واستودعنا علمهم نحن ورثة الأنبياء ونحن ورثة اولى العزم من الرسل ان اقيموا الدين يا آل محمد ولا تتفرقوا فيه وكونوا على جماعة كبر على المشركين من اشرك بولايته على ما تدعوهم إليه من ولاية على يهدى إليه من ينيب من يجيبك إلى ولاية على عليه السلام.

4 – It has been narrated to us Muhammad Bin Haroun, from Musa Bin Ya'la, from Musa Bin AL-Qasim who said:

'Ali^{asws} Bin Al-Husayn^{asws} said: 'Muhammad^{saww} was a Trustee of Allah^{azwj} in His^{azwj} Earth. When Muhammad^{saww} was captured (Shahadat), the People^{asws} of the Household inherited from him^{saww}. We^{asws} are Trustees of Allah^{azwj} in His^{azwj} Earth. With us^{asws} is the knowledge of the afflictions and the deaths, and the lineage of the Arabs and the birth of Islam, and our^{asws} Shiites have been mentioned in the books by their names and the names of their fathers.

We^{asws} are the Rescuers, and we^{asws} are the perfection of the Prophets^{as}, and we^{asws} are the sons of the Successors^{as}, and we^{asws} are the Special Ones in the Book of Allah^{azwj}, and we^{asws} are the first of the people by the Book of Allah^{azwj}, and we^{asws} are the first of the people by the Religion of Allah^{azwj}, we^{asws} are the ones for whom His^{azwj} Religion has been Prescribed, and He^{azwj} has Said in His^{azwj} Book **[42:13] He has made plain to you O Progeny^{asws} of Muhammad^{saww} of the religion what He enjoined upon Nuh and that which We have revealed to you O Muhammad^{saww}, and that which We enjoined upon Ibrahim and Musa and Isa.** It has reached us^{asws} what we^{asws} learnt and have been entrusted with their^{as} knowledge. We^{asws} are the inheritors of the Prophet^{as} and we^{asws} are the inheritors of the Determined Ones (UI UI Azm) from the Messengers^{as}. **Establish the Religion and be not divided therein,** and be on the group, **hard to the Polytheists** the ones who associate others by Wilayah of Ali^{asws} **is that which you call them to** the Wilayah of Ali^{asws}, what you^{saww} are calling to from Allah^{azwj} from Wilayah of Ali^{asws}, surely Allah^{azwj} will Guide the one who answers you^{saww} to Wilayah of Ali^{asws}.

(نادر من الباب)

RARE FROM THE CHAPTER

(1) حدثنا احمد بن محمد عن علي بن الحكم عن عبد الرحمن بن بكير الهجري عن ابي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله ان اول وصي كان على وجه الأرض هبة الله بن آدم وما من نبي مضى الا وله وصي كان عدد جميع الأنبياء مائة الف نبي واربعة وعشرين و الف نبي خمسة منهم اولو العزم نوح وابراهيم وموسى وعيسى ومحمد صلى الله عليه وآله وان علي بن ابي طالب عليه السلام هبة الله لمحمد صلى الله عليه وآله ورث علم الأوصياء وعلم من كان قبله اما ان محمدا صلى الله عليه وآله ورث علم من كان قبله من الأنبياء والمرسلين وعلى قائمة العرش مكتوب حمزة اسد الله واسد رسول الله وسيد الشهداء وفي زوايا العرش مكتوب عن يمين ربها وكلتا يديه يمين على امير المؤمنين عليه السلام فهذه حجتنا على من انكر حقنا وجدنا ميراثنا وما منعنا من كلام واماننا فاي حجة تكون ابلغ من هذا.

1 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdul Rahmaan Bin Bakeyr Al-Hajry who has said:

Abu Ja'far^{asws} said: 'The Messenger of Allah^{saww} said: 'The first successor on the face of the Earth was Hibtallah Bin Adam^{as} and there has not been a Prophet^{as} in history except that there was a successor for him^{as}. The number of all the Prophets^{as} was one hundred and twenty four thousand, five of them^{as} being the Determined Ones (Ul Ul Azam) – Noah^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as} and Muhammad^{saww}, and Ali^{asws} Ibn Abu Talib^{asws} is Hibtallah^{as} for Muhammad^{saww} being the inheritor of the knowledge of the successors^{as} and the knowledge of the one who was before him^{as}, while Muhammad^{saww} was the inheritor of the knowledge of the ones who were before him^{saww} from the Prophets^{as} and the Messengers^{as}, and there is a list on the Throne where it is written "Hamza^{ar} is the Lion of Allah^{azwj} and Lion of the Messenger of Allah^{azwj} and the Chief of the Martyrs", and written on the corners of the Throne is "The Right Hand of its Lord^{azwj}, and both of His^{azwj} Hands are right, is Ali^{asws} Amir-ul-Momineen^{asws}". So this is our^{asws} proof on the one who denies our^{asws} rights and fights against our^{asws} inheritance, and what prevents us^{asws} from speaking, and our^{asws} safety, which proof is more stronger than this?'

(2) حدثنا محمد بن الحسين عن عبد الله بن جبلة عن داود الرقي عن ابي حمزة الثمالي عن ابي الحجاز قال قال امير المؤمنين عليه السلام ان رسول الله صلى الله عليه وآله ختم مائة الف نبي واربعة وعشرين الف نبي وختمت انا مائة الف وصي واربعة وعشرين الف وصي وكلفت وما تكلف الأوصياء قبلي والله المستعان وان رسول الله صلى الله عليه وآله قال في مرضه لست اخاف عليك ان تضل بعد الهدى ولكن اخاف عليك فساق قريش وعاديتهم حسينا الله ونعم الوكيل على ان تلتني القرآن فينا وفي شيعتنا فما كان من خير فلنا ولشيعتنا ثلث الباقي اشركنا فيه الناس فما كان فيه من شر فلعدونا ثم قال قيل هل يستوى الذين يعلمون والذين لا يعلمون إلى آخر الآية فنحن اهل البيت وشيعتنا اولوا الالباب والذين لا يعلمون عدونا وشيعتنا هم المهتدون.

2 – It has been narrated to us Muhammad Bin Al-Hassan, from Abdullah Bin Jabala, from Dawood Al-Raqy, from Abu Hamza Al-Thumaly, from Abu Al-Hajaar who said:

'Amir-ul-Momineen^{asws} said: 'The Messenger of Allah^{saww} was the seal of one hundred and twenty four thousand Prophets^{as} and I^{asws} am the seal of one hundred and twenty four thousand successors^{as} and have been mandated with what the successors^{as} before me^{asws} had been charged with, and Allah^{azwj} is the Helper, and the Messenger of Allah^{saww} said during his^{saww} illness: 'I^{saww} am not afraid for you to go astray after the guidance, but I^{saww} am afraid for you from the mischief of the Quraish and their enmity [3:173] **Allah is sufficient for us and most excellent is the Protector**'. Two-thirds of the Quran is regarding us^{asws} and our^{asws} Shiites, and what was the best in it, it is for us^{asws} and for our^{asws} Shiites. The remaining one-third, the people are associated with us^{asws}, and what was about the evil in it, it is for

our^{asws} enemies'. Then said: '**[39:9] Say: Are those who know and those who do not know alike? Only the men of understanding are mindful** up to the end of the Verse. We^{asws} are the People^{asws} of the Household and our^{asws} Shiites are the **men of understanding**, and **those who do not know** are our^{asws} enemies, and our^{asws} Shiites are the ones who have been Guided'.

(4) باب مالا يحجب من الائمة شئ من امر وان عندهم جميع ما يحتاج إليه الامر

CHAPTER 4 – THERE IS NOTHING VEILED FROM THE IMAM^{asws} FROM THE COMMANDS, AND WITH THEM^{asws} IS ALL THAT IS NEEDED FROM THE COMMANDS

(1) حدثنا علي بن اسماعيل عن محمد بن عمر عن اسماعيل الأزرق قال سمعت ابا عبد الله عليه السلام يقول ان الله احكم واكرم واجل واعلم من ان يكون احتج على عباده بحجة ثم يغيب عنهم شيئا من امورهم.

1 – It has been narrated to us Ali Bin Ismail, from Muhammad Bin Umar, from Ismail Al-Azraq who said:

‘I heard Abu Abdullah^{asws} say: ‘Allah^{azwj} is more Wise, and more Generous, and more Majestic, and more Aware for what people require and Has Given them the Proof^{asws}, And He^{azwj} did not Veil from him^{asws} – the Imam^{asws} anything from among His^{azwj} Commands’.

(2) حدثنا احمد بن محمد عن علي بن الحكم عن خالد الكيال عن عبد العزيز الصايغ قال قال أبو عبد الله عليه السلام اترى ان الله استرعى راعيا على عباده واستخلف خليفة عليهم يحجب شيئا من امورهم.

2 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Khalid Al-Kayaal, from Abdul Aziz Al-Saayeg who said:

Abu Abdullah^{asws} said: ‘Can you not see that Allah^{azwj} Brought a shepherd on His^{azwj} servants, and Made him^{asws} to be a Caliph to them, He^{azwj} did not obscure anything from them^{asws}?’

(3) حدثنا محمد بن عيسى عن عبيد قال حدثنا النضر بن سويد عن ابان بن تغلب قال دخلنا على ابي عبد الله عليه السلام وعنده رجل من اهل الكوفة يعابه في مال له امره ان يدفعه إليه فجاءه فقال له ذهبت بمالي فقال والله ما فعلت فغضب فاستوى جالسا ثم قال تقول والله ما فعلت واعدتها مرارا ثم قال انت يا ابان وانت يا زياد اما والله لو كنتم امناء الله وخليفته في الأرض وحجته على خلقه ما خفى عليكم ما صنع بالمال فقال الرجل عند ذلك جعلت فداك قد فعلت واخذت المال.

3 – It has been narrated to us Muhammad Bin Isa, from Ubeyd, from Al-Nazar Bin Suweyd, from Abaan Bin Taghlab who said:

‘We visited Abu Abdullah^{asws} and with him^{asws} were men from the people of Al-Kufa, one of them was being accused of taking money, but he was saying, By Allah! I did not take it. The person (who was accused) got upset and after sitting down he reiterated, I swear to Allah I did not take it and he repeated it several times. He^{asws} (Abu Abdullah^{asws}) said O you Aban! And You Ziad! By Allah^{azwj}, if you believe in me^{asws} as the Proof of Allah^{azwj} and His^{azwj} Caliph on people, then you should know that I^{asws} cannot be unaware of what has happened to the money! (Upon listening to this), the person, then, said; may I be your sacrifice, I did it and I took the money’.

(4) حدثنا محمد بن عيسى عن النضر بن سويد عن ابي داود عن اسماعيل بن فروه عن محمد بن عيسى عن سعد بن ابي الاصبع قال كنت عند ابي عبد الله عليه السلام جالسا فدخل عليه الحسين بن السري الكرخي قال سله فقال أبو عبد الله عليه السلام له شئ فقال ليس هو كذلك ثلثا ثم قال أبو عبد الله عليه السلام اترى من جعله الله حجة على خلقه يخفى عليه شئ من امورهم.

4 – It has been narrated to us Muhammad Bin Isa, from Al-Nazar Bin Suweyd, from Abu Dawood, from Ismail Bin Farou, from Muhammad Bin Isa, from Sa’d Bin Al-Asbagh who said:

‘I was seated with Abu Abdullah^{asws} when Al-Husayn Bin Al-Sary Al-Karkhy visited him^{asws} and asked a ‘question’. Abu Abdullah^{asws} replied back to him. He said, ‘It is not like that’, three times’. Then Abu Abdullah^{asws} said: ‘Can you not see that the

one^{asws} whom Allah^{azwj} has Made a Proof over His^{azwj} creation, would not hide from him^{asws} a thing from his^{asws} commands?’

(نادر من الباب)

RARE FROM THE CHAPTER

(1) حدثنا عبد الله بن محمد عن الحسن بن موسى الخشاب عن عبد الله بن جندب عن علي بن اسماعيل الأزرق قال قال أبو عبد الله عليه السلام إن الله أحكم وأكرم وأجل وأعظم وأعدل من أن يحتج بحجة ثم يغيب عنهم شيئاً من أمورهم.

1 – It has been narrated to us Abdullah Bin Muhammad, from Al-Hassan Bin Musa Al-Khashaab, from Abdullah Bin Jundab, from Ali Bin Ismail Al-Arzaq who said:

Abu Abdullah^{asws} said: 'Allah^{azwj} is More Wise, and Generous, and Majestic, and so Magnificent, and Just that He^{azwj} would not Hide His^{azwj} Proofs and His^{azwj} Commands but to Reveal all of it to His^{azwj} Proof^{asws} (The Aaimmah^{asws}) who are (Hujja¹) on His Creation'.

(2) حدثنا محمد بن عبد الجبار عن الحسن بن الحسين اللؤلؤي عن اسماعيل بن أبي فروة عن سعد بن أبي الأصبع قال كنت عند أبي عبد الله عليه السلام جالسا إذ دخل عليه الحسن بن السري الكرخي فسئل أبا عبد الله عليه السلام عن شيء فاجابه فقال له ليس كذلك فقال أبو عبد الله عليه السلام هو كذلك وردّها عليه مرارا كل ذلك يقول أبو عبد الله عليه السلام هو كذلك ويقول هو لا فقال أبو عبد الله عليه السلام اتري من جعله الله حجة على خلقه يخفى عليه شيء من أمورهم.

2 – It has been narrated to us Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Husayn Al-Lu'lu'i, from Ismail Bin Abu Farwa, from Sa'd Bin Abu Al-Asbagh who said:

'I was seated with Abu Abdullah^{asws} when Al-Hassan Bin Al-Sary Al-Karkhy visited him^{asws}. He asked Abu Abdullah^{asws} about something. He^{asws} answered him. He said to him^{asws}, 'It's not like that'. Abu Abdullah^{asws} said: 'It is like that', and returned to him repeatedly, and all that Abu Abdullah^{asws} said was: 'It is like that', and he said, 'No'. Abu Abdullah^{asws} said: 'Can you see that the one whom Allah^{azwj} has Sent as a Proof^{asws} over His^{azwj} creation, He^{azwj} would Hide anything from His^{azwj} commands?'

(3) حدثنا إبراهيم بن هاشم عن علي بن معبد عن هشام بن الحكم قال سألت أبا عبد الله عليه السلام بمنى عن خمسائة حرف من الكلام فاقبلت أقول كذا وكذا يقولون قال فيقول قل كذا وكذا فقلت جعلت فداك هذا الحلال والحرام والقرآن أعلم أنك صاحبه وأعلم الناس به وهذا هو الكلام فقال لي وتشك يا هشام من شك أن الله يحتج على خلقه بحجة لا يكون عنده كل ما يحتاجون إليه فقد افتري على الله.

3 – It has been narrated to us Ibrahim Bin Hashaam, from Ali Bin Ma'bad, from Hashaam Bin Al-Hakam who said:

'I asked Abu Abdullah^{asws} in Mina about the meanings of five hundred Words from the Verses that I had brought. (I said) I interpret such and such but they are saying that you^{asws} have said such and such'. I pleaded, 'May I be sacrificed for you^{asws}, (please inform me about) the Permissible and the prohibited, as you^{asws} know well and you are the authority, and the people only know it superficially'. Imam^{asws} said to me: 'Don't be in doubt, O Hashaam! the one who doubts that Allah^{azwj} has Withheld His^{azwj} Proof^{asws}, that His 'Proof on masses' (The Imam^{asws}) will require, has, indeed, fabricated (lies) against Allah^{azwj}'.

¹ The Divine Proof

(4) حدثنا محمد بن اسماعيل عن حماد بن عيسى عن ابراهيم بن عمر قال قال أبو عبد الله عليه السلام من زعم ان الله يحتج بعبده في بلاده ثم يستتر عنه جميع ما يحتاج إليه فقد افترى على الله.

4 – It has been narrated to us Muhammad bin Ismail, from hamaad Bin Isa, from Ibrahim Bin Umar who said:

Abu Abdullah^{asws} said: ‘One who alleges that Allah^{azwj} has Veiled His^{azwj} Proofs from His^{azwj} servant^{asws} in his^{asws} (operation of) domain-all what is needed from him^{asws}, has fabricated (lies) against Allah^{azwj}’.

(5) باب مالا يحجب عن الائمة علم السماء واخباره وعلم الارض وغير ذلك

**CHAPTER 5 – THERE IS NOTHING HIDDEN FROM THE IMAMS^{asws},
KNOWLEDGE OF THE HEAVENS AND KNOWLEDGE OF THE EARTH AND
OTHER THAN THAT**

(1) حدثنا محمد بن الحسين عن احمد بن محمد بن ابى نصر عن عبد الكريم عن سماعة بن سعد الخثعمي انه كان مع المفضل عند ابى عبد الله عليه السلام فقال له المفضل جعلت فداك يفرض الله طاعة عبد على العباد ثم يحجب عنه خبر السماء قال لا الله اكرم و ارؤف بالعباد من ان يفرض عليه طاعة عبد يحجب عنه خبر السماء صباحا ومساء.

1 - It has been narrated to us Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Kareem, from Sama'at Bin Sa'ad Al-Khashamy who, along with Al-Mufazzal, who was with Abu Abdullah^{asws}.

Al-Mufazzal said to him^{asws}, 'May I be sacrificed for you^{asws}, Allah^{azwj} has necessitated the obedience on the servant, then He^{azwj} Hid from him the news of the sky?'

He^{asws} said: 'No, Allah^{azwj} is more Generous and more Affectionate to the servants that He^{azwj} would necessitate on them the obedience of a servant^{asws}, who is veiled from the news of the skies, and all that happening from the morning until the evening'.

(2) حدثنا أحمد بن محمد عن عمر بن عبد العزيز عن محمد بن الفضيل عن ابى حمزة قال سمعت ابا عبد الله عليه السلام يقول والله لا يكون عالم جاهلا ابدا عالم بشى جاهل بشى ثم قال الله اجل واعز واعظم واكرم من ان يفرض طاعة عبد يحجب عنه علم سمائه وارضه ثم قال لا يحجب ذلك عنه.

2 – It has been narrated to us Ahmad Bin Muhammad Bin Muhammad, from Umar Bin Abdul Azeez, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I heard Abu Abdullah^{asws} say: 'By Allah^{azwj}, the *Aalim* (knowledgeable one) cannot be ignorant ever, or being knowledgeable in something and ignorant in something'.

Then said: 'Allah^{azwj} is more Majestic, and more Strong, and more Magnificent, and more Generous from having necessitated the obedience to a servant^{asws}, but would Veil from him^{asws} knowledge of His^{azwj} skies and His^{azwj} Earth'. Then said: 'That is not veiled for him^{asws}'.

(3) حدثنا احمد بن محمد ومحمد بن الحسين عن الحسن بن محبوب عن على بن رئاب عن ضريس قال قال سمعت ابا جعفر عليه السلام يقول واناس من اصحابه حوله انى اعجب من قوم يتولوننا ويجعلوننا ائمة ويصفون بان طاعتنا عليهم مقترضة كطاعة الله ثم يكسرون حجتهم ويخصمون انفسهم بضعف قلوبهم فينقضون حقنا ويعيبون ذلك علينا من اعطاه الله برهان حق معرفتنا والتسليم لامرنا اترون ان الله تبارك وتعالى افترض طاعة اوليائه على عباده ثم يخفى عنهم اخبار السموات والارض وبقطع عنهم مواد العلم فيما يرد عليهم مما فيه قوام دينهم

3 – It has been narrated to us Ahmad Bin Muhammad and Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, Ali Bin Ra'ib, from Zareys who said:

'I heard Abu Ja'far^{asws} say, and the people from his^{asws} companions were around him^{asws}. 'I^{asws} wonder at the people who take us^{asws} as supporters and make us^{asws} to be their Imams^{asws}, and they describe their obedience to us^{asws} as being as obligatory as their obedience to Allah^{azwj}, then they break their arguments and oppose themselves due their weak hearts.

They nullify our^{asws} rights and criticise that to us^{asws} that Allah^{azwj} has Given Proof of our^{asws} rights of recognising us^{asws} and submitting to our^{asws} commands. Can you not

see that Allah^{azwj} Blessed and High has Obligated the obedience to His^{azwj} Guardians on His^{azwj} servants, then He^{azwj} would Keep hidden from them^{asws} the news of the Heavens and the Earth, and Cut off from them the subjects of the knowledge which they^{asws} would need to strengthen their^{asws} Religion’.

فقال له حمران جعلت فداك يا ابا جعفر رأيت ماكان من امر قيام على بن ابي طالب عليه السلام والحسن والحسين عليهم السلام وخروجهم وقيامهم بدين الله وما اصابوا به من قبل الطواغيت اياهم والظفر بهم حتى قتلوا وغلبوا Hamraan said to him^{asws}, ‘May I be sacrificed for you^{asws}, O Abu Ja’far^{asws}, I have seen, what was from the matter of standing of Ali^{asws} Bin Abu Tallib^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, and their^{asws} coming out, and their^{asws} taking a stand by the Religion of Allah^{azwj} and what injuries they^{asws} were inflicted with in front of the tyrants who became victorious over them^{asws}, until they killed them^{asws} and overwhelmed them^{asws}’.

فقال أبو جعفر عليه السلام يا حمران ان الله تبارك وتعالى قد كان قدر ذلك عليهم وقضاه وامضاه وحثمه ثم اجراه فتقدم على رسول الله إليهم في ذلك قام على والحسن والحسين صلوات الله عليهم ويعلم صمت من صمت منا ولو انهم يا حمران حيث نزل بهم ما نزل من امر الله واطهار الطواغيت عليهم سألوا الله دفع ذلك عنهم والحوافيه في ازالة ملك الطواغيت إذا لاجابهم ودفع ذلك عنهم ثم كان انقضاء مدة الطواغيت وذهاب ملكهم اسرع من سلك منظوم انقطع فتبدد وما كان الذي اصابهم من ذلك يا حمران لذنب اقترفوه ولا لعقوبة معصية خالفوا الله فيها ولكن لمنازل وكرامة من الله اراد ان يبلغها فلا تذهبن فيهم المذاهب بك.

Abu Ja’far^{asws} said: ‘O Hamraan! surely, Allah^{azwj}, Blessed and High, had Estimated that for them^{asws}, and Decided it, and Made it to happen, and Ordained it. Then He^{azwj} Made it to flow on the Messenger of Allah^{saww} regarding that. Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} took a stand, and He^{azwj} Knows silence from silence from us^{asws}. Had it not been for them^{asws}, O Hamraan! All that came down to them^{asws} were the Commands of Allah^{azwj}, and the exposure of the tyrants to them^{asws}’.

When they^{asws} asked Allah^{azwj} to push that away from them^{asws} and urged Him^{azwj} to Remove the kingdom of the tyrants. He^{azwj} Answered them^{asws} and pushed that away from them^{asws}. Then there was the end of the period of the tyrants and their kingdoms were gone, faster that a cord is cut off systematically and wasted, and that was what they^{asws} had suffered from, O Hamraan, not as a result of it being their^{asws} own fault, nor as a Punishment for committing sins in opposition to Allah^{azwj}, but for the status and prestige from Allah^{azwj} which Allah^{azwj} Intended to reach them^{asws}. Do not go to other faith than what you are told’.

(4) حدثنا احمد بن محمد السيارى عن محمد بن اسماعيل الأنصاري عن صالح بن عقبة الاسدي عن ابيه قال قال لى أبو عبد الله عليه السلام يا عقبة يقولون بامر ثم يكسرونه ويضعفونه ويزعمون ان الله تبارك وتعالى احتج على خلقه بامر ثم يحتجب عنه علم السموات والأرض لا والله لا والله لا والله قلت جعلت فداك فما كان من امر هؤلاء الطواغيت وامر الحسين بن على عليهما السلام قال بعلم يأتيه ولامرهم لو الحا فيه على الله لاجابهم الله وكان يكون اهون من السلك الذي فيه خرز ولكن يا عقبة بامر قد اراده وقضاه و قدره وبردت عليه الحلول إذا نريد غير ما اراد.

4 – It has been narrated to us Ahmad Bin Muhammad Al-Sayaary, from Muhammad Bin Ismail Al-Ansary, from Saleh Bin Uqba Al-Asady, from his father who said:

‘Abu Abdullah^{asws} said to me: ‘O Uqba, they are saying about our^{asws} commands, then they break them and they weaken them, and they allege that Allah^{azwj}, Blessed and High, Argued over His^{azwj} creation by Command, then Hid from them knowledge of the Heavens and the Earth. No by Allah^{azwj}, no by Allah^{azwj}, no by Allah^{azwj}!’ I said, ‘May I be sacrificed for you^{asws}, And what was the matter of those tyrants and the matter of Al-Husayn^{asws} Bin Ali^{asws}?’ He^{asws} said: ‘It was with knowledge that he^{asws} came to it, and it was His^{azwj} Order. Had he^{asws} insisted to Allah^{azwj}, Allah^{azwj} would

have answered him^{asws}, and it would have been easier than beading a wire, but, O Uqba, it was with Command that He^{azwj} Intended it, and Ordained it, and Estimated it, and it would have been Made Easier for him^{asws} its solutions, if we^{asws} intend different from what He^{azwj} Intends (but we^{asws} don't as our^{asws} intentions are the same as His^{azwj}).

(5) حدثنا الحسين بن علي عن عيسى بن هشام عن ابي غسان الدهلي عن المفضل بن عمر عن ابي عبد الله عليه السلام قال الله احكم واكرم من ان يفرض طاعة عبدا يحجب عنه خير السماء صباحا ومساء.

5 – It has been narrated to us Al-Husayn Bin Ali, from Isa Bin Hashaam, from Abu Gasaan Al-Dahly, from Al-Mufazzal Bin Umar who has said:

Abu Abdullah^{asws} said: 'Allah^{azwj} is more Wise, and more Generous from having necessitated the obedience to a servant^{asws}, then He^{azwj} would Veil from him^{asws} the news of the skies and (what to come during) the morning and the evening'.

(6) حدثنا عبد الله بن محمد عن محمد بن خالد عن صفوان عن ابي عبد الله عليه السلام قال ان الله اجل واعظم من ان يحتج بعباده ثم يخفى عنه شيئا من اخبار السماء والأرض.

6 – It has been narrated to us Abdullah Bin Muhammad, from Muhammad Bin Khalid, from Safwan who has said:

Abu Abdullah^{asws} said: 'Surely, Allah^{azwj} is more Magnificent from having Argued by a servant^{asws} from His^{azwj} servants, then Hide from him^{asws} a thing from the news of the sky and the Earth'.

(7) حدثنا الحسين بن محمد بن عامر عن معلى بن محمد عن الحسن بن علي الوشا عن محمد بن علي عن خالد الجوار قال دخلت على ابي الحسن عليه السلام وهو في عرصة داره وهو يومئذ بالرميلة فلما نظرت إليه قلت بابي انت وامى يا سيدى مظلوم مغصوب مضطهد في نفسي ثم دنوت منه فقبلت بين عينيه وجلست بين يديه فالتفت إلى فقال يابن خالد نحن اعلم بهذا الامر فلا تتصور هذا في نفسك قال قلت جعلت فداك والله ما اردت بهذا شيئا قال فقال نحن اعلم بهذا الامر من غيرنا لو اردنا اذن الينا و ان لهؤلاء القوم حدة وغاية لا بد من الانتهاء إليها قال فقلت لا اعود واصير في نفسي شيئا ابدا قال فقال لاتعد ابدا.

7 – It has been narrated to us Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad, from Al-Hassan Bin Ali Al-Washaa, from Muhammad Bin Ali, from Khalid Al-Jawaar who said:

'I visited Abu Al-Hassan^{asws} one day, he^{asws} was visiting his^{asws} land, which was in Al-Rameela. When he^{asws} looked towards me, I said, 'May my father and my mother be sacrificed for you^{asws}, O my master, oppressed one, usurped one, wronged one. Then I approached him^{asws} and kissed him^{asws} between his^{asws} eyes and sat down in front of him^{asws}.

He^{asws} turned towards me and said: 'O Ibn Khalid, we^{asws} are aware of this matter, do not picture this in yourself'. I said, 'May I be sacrificed for you^{asws}, And what does Allah^{azwj} Intend by this thing?' He^{asws} said: 'We^{asws} are aware of this matter more than the others do. Were we^{asws} to intend, He^{azwj} would have Permitted us^{asws}, and we^{asws} know about this issue more than others, if we wanted we will order and those people will know that it will happen (these people would have been extremely sad from what would have ended up with them)'. I said, 'I will not return to picture this in myself, ever'. He^{asws} said: 'Do not consider it, ever'.

(نادر من الباب)

RARE FROM THE CHAPTER

حدثنا عبد الله بن محمد عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن سعد بن الاصمغ الاذرق قال دخلت مع حصين ورجل آخر على ابي عبد الله عليه السلام قال فاستخلى أبو عبد الله عليه السلام برجل فواجهه قال سمعت ابا عبد الله عليه السلام يقول للرجل افترى الله يمن في بلاده ويحتج على عباده ثم يخفى عنه شيئاً من امره.

1 – It has been narrated to us Abdullah Bin Muhammad, from Al-Hassan Bin Al-Husayn Al-Lulu'i, from Ibn Sinan, from Sa'd Bin Al-Asbagh Al-Arzaq who said:

'I entered with Hsayn and another man, to Abu Abdullah^{asws}, went with the man and said something in his ear. He said, I heard Abu Abdullah^{asws} say to the man: 'It's a fabrication that Allah^{azwj} would Argue over His^{azwj} servants, in his^{asws} country and then Hide from him^{asws} a thing from His^{azwj} Commands'.

(6) باب في علم الانمة بما في المسوات والارض والجنة و النار وما كان وما هو كائن إلى يوم القيمة

CHAPTER 6 – REGARDING KNOWLEDGE OF THE IMAMS^{asws} OF WHAT IS IN THE HEAVENS AND THE EARTH, AND THE PARADISE, AND THE FIRE, AND WHAT HAS HAPPENED, AND WHAT WILL HAPPEN UP TO THE DAY OF JUDGEMENT

(1) حدثنا العباس بن معروف عن حماد بن عيسى عن حريز عن ابي بصير عن ابي جعفر عليه السلام قال سئل على عليه السلام عن علم النبي صلى الله عليه وآله فقال علم النبي علم جميع النبيين وعلم ماكان وعلم ما هو كائن إلى قيام الساعة ثم قال والذي نفسي بيده اني لاعلم علم النبي صلى الله عليه وآله وعلم ماكان وما هو كائن فيما بيني وبين قيام الساعة.

1 – It has been narrated to us Al-Abbas Bin Ma'rouf, from Hamaad Bin Isa, from Hareez, from Abu Baseer who has said:

Abu Ja'far^{asws} said: 'Ali^{asws} was asked about the knowledge of the Prophet^{saww}, he^{asws} said: 'Knowledge of the Prophet^{saww} is knowledge of all of the Prophets^{as} and knowledge of what has happened and knowledge of what will be happening up to the Establishment of the Hour'. Then said: 'By the One in Whose^{azwj} Hand is my^{asws} soul, I^{asws} am aware of the knowledge of the Prophet^{saww}, and know what has happened and what will be happening between now and the Establishment of the Hour'.

(2) حدثنا احمد بن محمد عن عبد الرحمن بن ابي نجران عن يونس بن يعقوب عن الحسن بن المغيرة عن عبد الاعلى وعبيده بن بشير قال قال أبو عبد الله عليه السلام ابتداء منه والله ان لاعلم ما في السموات وما في الارض وما في الجنة وما في النار وما كان وما يكون إلى ان تقوم الساعة ثم قال اعلمه من كتاب انظر إليه هكذا ثم بسط كفيه ثم قال ان الله يقول انا انزلنا اليك الكتاب فيه تبيان كل شيء.

2 – It has been narrated to us Ahmad Bin Muhammad, from Abdul Rahman Bin Abu Najran, from Yunus Bin Yaqoub, from Al-Hassan Bin Al-Mugheira, from Abdul A'la and Ubeyda Bin Bashir who said:

Abu Abdullah^{asws} said: 'From the beginning, by Allah^{azwj}, I know what is in the Heavens, and what is in the Earth, and what is in the Paradise, and what is in the Fire, and what has happened, and what will be happening up to the Establishment of the Hour'. Then said: 'I^{asws} know all this from looking at the Book'. Then he^{asws} extended his^{asws} hand, then said: 'Allah^{azwj} has Said **[16:89] and We have revealed the Book to you explaining clearly everything**'.

(3) حدثنا علي بن اسماعيل عن محمد بن عمر والزيات عن يونس عن عبد الاعلى بن اعين قال سمعت ابا عبد الله عليه السلام يقول اني لاعلم ما في السماء واعلم ما في الارض و اعلم ما في الجنة واعلم ما في النار واعلم ماكان واعلم ما يكون علمت ذلك من كتاب الله ان الله تعالى يقول فيه تبيان كل شيء.

3 – It has been narrated to us Ali Bin Ismail, from Muhammad Bin Umar and Al-Ziyaat, from Yunus, from Abdul A'ala Bin Ayn who said:

'I heard Abu Abdullah^{asws} say: 'I^{asws} know what is in the sky, and I^{asws} know what is in the Earth, and I^{asws} know what is in the Paradise, and I^{asws} know what is in the Fire, and I^{asws} know what has happened, and I^{asws} know what will be happening. I^{asws} know that from the Book of Allah^{azwj}. Allah^{azwj} has Said that in it is the explanation of everything'.

(4) حدثنا محمد بن عبد الجبار عن منصور بن يونس عن حماد اللحام قال قال أبو عبد الله عليه السلام نحن والله نعلم ما في السموات وما في الأرض وما في الجنة وما في النار وما بين ذلك قال فنبتت انظر إليه قال فقال يا حماد ان ذلك من كتاب الله ان ذلك في كتاب الله ان ذلك في كتاب الله ثم تلا هذه الآية ويوم نبعث من كل امة شهيدا عليهم من انفسهم وجئنا بك شهيدا على هؤلاء ونزلنا عليك الكتاب تبيانا لكل شيء وهدى ورحمة وبشرى للمسلمين انه من كتاب الله فيه تبيان كل شيء فيه تبيان كل شيء

4 – It has been narrated to us Muhammad Bin Abdul Jabbar, from Mansour Bin Yunus, from Hamaad Al-Haam who said:

Abu Abdullah^{asws} said: 'We^{asws}, by Allah^{azwj}, know what is in the Heavens and what is in the Earth, and what is in the Paradise, and what is in the Fire, and what is between that'. He said, 'I looked up at him^{asws} with alertness'. He^{asws} said: 'O Hamaad, that is in the Book of Allah^{azwj}'. Then he^{asws} recited this Verse **[16:89] And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these - and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit.** It is from the Book of Allah^{azwj} in which is the explanation of everything, in which is the explanation of everything'.

(5) حدثنا احمد بن محمد بن محمد بن سنان عن يونس عن الحرث بن المغيرة وعدة من اصحابنا فيهم عبد الاعلى وعبيدة بن عبد الله بشر الخثعي وعبد الله بن بشير سمعوا أبو عبد الله عليه السلام يقول اني لاعلم ما في السموات واعلم ما في الأرضين واعلم ما في الجنة واعلم ما في النار واعلم ما كان وما يكون ثم مكث هنيهة فرأى ان ذلك كبر على من سمعه فقال علمت من كتاب الله يقول فيه تبيان كل شيء.

5 – It has been narrated to us Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Yunus, from Al-Haris Bin Al-Mugheira and a number of our companions including Abdul A'ala and Uneyda Bin Abdullah Bashir Al-Khashai'e and Abdullah Bin Bashir who heard:

Abu Abdullah^{asws} say: 'I^{asws} know what is in the Heavens, and I^{asws} know what is in the Earths (planets), and I^{asws} know what is in the Paradise, and I^{asws} know what is in the Fire, and I^{asws} know what has happened and what will be happening'. Then he^{asws} remained happy and saw that as great on the ones who had heard him^{asws}. He^{asws} said: 'I^{asws} know from the Book of Allah^{azwj}, He^{azwj} has Said that in it is the explanation of everything'.

(6) حدثنا عبد الله بن عامر عن محمد بن سنان عن يونس بن يعقوب عن الحرث المغيرة وعبيدة وعبد الله بن بشر الخثعي سمعوا ابا عبد الله عليه السلام يقول اني لاعلم ما في المسوات أو ما في الأرضين واعلم ما في الجنة واعلم ما في النار واعلم ما كان وما يكون ثم مكث هنيهة فرأى ان ذلك كبر على من سمعه فقال له علمت ذلك من كتاب الله ان الله يقول فيه تبيان كل شيء.

6 – It has been narrated to us Abdullah Bin Aamir, from Muhammad Bin Sinan, from Yunus Bin Yaqoub, from Al-Hars Al-Mugheira and Ubeyda and Abdullah Bin Bishr Al-Khasha'ie who has heard the following:

Abu Abdullah^{asws} say: 'I^{asws} know what is in the Heavens or what is in the Earths (planets), and I^{asws} know what is in the Paradise, and I^{asws} know what is in the Fire, and I^{asws} know what has happened and what will be happening'. Then he^{asws} remained happy and saw that as great on the ones who had heard him^{asws}. He^{asws} said: 'I^{asws} know that from the Book of Allah^{azwj}, Allah^{azwj} has Said that in it is the explanation of everything'.

(7) باب في الانمة عليهم السلام انهم اعطوا علم ما مضى وما بقى إلى يوم القيمة

CHAPTER 7 – REGARDING THE IMAMS^{asws}, THEY^{asws} HAD KNOWLEDGE OF THE PAST AND WHAT REMAINS UP TO THE DAY OF JUDGEMENT

(1) حدثنا احمد بن اسحق عن عبد الله بن حماد عن سيف التمار قال كنا مع ابي عبد الله عليه السلام جماعة من الشيعة في الحجر فقال علينا عين فالتفتنا يمنة ويسره فلم نر احد فقلنا ليس علينا عين قال ورب الكعبة ورب البيت ثلاث مرات لو كنت بين موسى والخضر لآخبرتهما اني اعلم منهما ولانبأتهما بما ليس في ايديهما لان موسى و الخضر اعطيا علم ماكان ولم يعطيا علم ما هو كائن إلى يوم القيمة وان رسول الله اعطى علم ما كان وما هو كائن إلى يوم القيمة فورثناه من رسول الله صلى الله عليه وآله وراثته.

1 – It has been narrated to us Ahmad Bin Is'haq, from Abdullah Bin Hamaad, from Sayf Al-Tamaar who said:

'There was with Abu Abdullah^{asws} a group of Shiites in Al-Hijr. He^{asws} said: 'Are there eyes watching us?' We turned to the right and to the left, we did not see any one. We said, 'There are no eyes watching us'. He^{asws} said: 'By the Lord^{azwj} of the Kaaba, and the Lord^{azwj} of the House', three times, then said: 'If I^{asws} was between Musa^{as} and Khizr^{as}, I^{asws} would have told them^{as} both that I^{asws} am more knowledgeable than them^{as} both, and would have given them^{as} both the news which was not in their^{as} hands, because Musa^{as} and Khizr^{as} were Given the knowledge of what has happened, and were not Given knowledge of what will be happening up to the Day of Judgement, and the Messenger of Allah^{saww} was Given knowledge of what has happened and what will be happening up to the Day of Judgement. We^{asws} have inherited from the Messenger of Allah^{saww} the inheritance'.

(2) حدثنا عمران بن موسى عن موسى بن جعفر عليه السلام عن علي بن معبد عن جعفر بن عبد الله عن حماد عن عبد الله بن عبد الرحمن عن ابي عمير عن معاوية بن وهب قال استأذنت على ابي عبد الله عليه السلام فاذن لي فسمعتة يقول في كلام له يا من خصنا بالوصية واعطانا علم ما مضى وعلم ما بقى وجعل افئدة من الناس تهوى الينا وجعلنا ورثة الأنبياء.

2 – It has been narrated to us Umran Bin Musa, from Musa Bin Ja'far^{asws}, from Ali Bin Ma'bad, from Ja'far Bin Abdullah, from Hamaad, from Abdullah Biin Abdul Rahmaan, from Abu Umeyr, from Muawiya Bin Wahab who said:

'I sought permission to see Abu Abdullah^{asws}. He^{asws} permitted me. I heard him^{asws} say in his^{asws} speech: 'O One Who^{azwj} has Made us^{asws} special by the succession, and Gave to us^{asws} the knowledge of the past and the knowledge of what remains, and Made the hearts of the people to love us^{asws}, and Made us^{asws} inheritors of the Prophets^{as}'.

(3) حدثنا عمران بن موسى عن موسى بن جعفر عليه السلام عن علي بن معبد عن جعفر بن عبد الله عن ابن حماد عن عبد الله بن عبد الرحمن عن معاوية بن وهب عن ابي عبد الله عليه السلام قال سمعتة يقول اللهم يا من اعطانا علم ما مضى وما بقى وجعلنا ورثة الأنبياء وختم بنا الامم السالفة وخصنا بالوصية.

3 – It has been narrated to us Umran Bin Musa, from Musa Bin Ja'far, from Ali Bin Ma'ad, from Ja'far Bin Abdullah, from Ibn Hamaad, from Abdullah Bin Abdul Rahmaan, from Muawiya Bin Wahab, heard who has It has been narrated the following:

Abu Abdullah^{asws} said: 'Our^{asws} Lord^{azwj}, O One Who^{azwj} Gave us knowledge of the past, and what remains, and made us^{asws} inheritors of the Prophets^{as}, and concluded by us^{asws} the above nation, and specialised us^{asws} by the succession'.

(نادر من الباب)

RARE FROM THE CHAPTER

(1) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن اسماعيل بن سهل عن ابراهيم بن عبد الحميد عن زرارة عن ابي عبد الله عليه السلام في قوله هذا ذكر من معي وذكر من قبلي فقال ذكر من معي ما هو كائن وذكر من قبلي ما قد كان.

1 – It has been narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ismail Bin Sahl, from Ibrahim Abdul Hameed, from Zarara, who has said:

Abu Abdullah^{asws}, regarding His^{azwj} Statement [21:24] ***This is the Reminder of those with me and those before me***, has said: '***Reminder of those with me*** is what is happening (the present), ***and those before me*** is what has happened (the past)'.

8 - باب ما يزداد الائمة في ليلة الجمعة من العلم المستفاد

CHAPTER 8 – WHAT THE IMAMS^{asws} ARE INCREASED BY IN THE NIGHT OF FRIDAY FROM THE LESSONS OF KNOWLEDGE

(1) احمد بن موسى عن جعفر بن محمد بن مالك الكوفي عن يوسف الابراري عن المفضل قال قال لى أبو عبد الله عليه السلام ذات يوم وكان لا يكنيني قبل ذلك يا ابا عبد الله فقلت لبيك جعلت فداك قال ان لنا في كل ليلة جمعة سرورا قلت زادك الله وما ذاك قال انه إذا كان ليلة الجمعة وانا رسول الله صلى الله عليه وآله العرش ووافى الائمة معه ووافينا معهم فلا ترد ارواحنا إلى ابداننا الا بعلم مستفاد ولولا ذلك لنفد ما عندنا.

1 – Ahmad Bin Musa, from Ja'far Bin Muhammad Bin Maalik Al-Kufy, from Yusuf Al-Abzaary, from Al-Mufazzal who said:

'Abu Abdullah^{asws} said to me one day, and before that he^{asws} had not called me by my teknonym (*Kunniya*), said: 'O father of Abdullah!' I said, 'Here I am, may I be sacrificed for you^{asws}'. He^{asws} said: 'For us^{asws} there is happiness in every Friday night'. I said, 'May Allah^{azwj} increase it, and what is that (happiness)?' He^{asws} said: 'If it is Friday night, the Messenger of Allah^{saww} arrives at the Throne, and the Imams^{asws} arrive with him^{saww}, and we^{asws} arrive with them^{asws}. Our^{asws} souls do not return to our^{asws} bodies except after having acquired knowledge, and were it not for that, it would diminish what is with us^{asws}'.

(2) حدثنا الحسين بن محمد عن احمد بن محمد عن الحسن بن العباس بن حريش عن ابي جعفر عليه السلام قال ان لنا في ليالى الجمعة لشأنا من الشأن قلت جعلت فداك أي شأن قال تؤذن للملائكة والنبیین والأوصياء الموتى وارواح الأوصياء والوصى الذى بين ظهرانيكم يعرج بها إلى السماء فيطوفون بعرش ربها اسبوعا وهم يقولون سبح قدوس رب الملائكة والروح حتى إذا فرغوا صلوا خلف كل قائمة له ركعتين ثم ينصرفون فتتصرف الملائكة بما وضع الله فيها من الاجتهاد شديدا عظامهم لما رأو وقد زيد في اجتهادهم وخوفهم مثله وينصرف النبیین والأوصياء وارواح الأحياء شديدا حبهم وقد فرحوا اشد الفرح لانفسهم ويصبح الوصى والأوصياء قد هموا الهاما من العلم علما جما مثل جم الغفير ليس شئ اشد سرورا منهم اكنتم فوائده لهذا اعز من عند الله من كذا وكذا عندك حصنة قال يا محبوب والله مايلهم الاقرار بما ترى الا الصالحون قلت والله ما عندي كثير صلاح قال لا تكذب على الله فان الله قد سماك صالحا حيث يقول اولئك مع الذين انعم الله عليهم من النبیین والصديقين والشهداء والصالحين يعنى الذين آمنوا بنا وبامير المؤمنين وملائكته وانبيائه وجميع حججه عليه وعلى محمد واله الطيبين والطاهرين الأخيار الأبرار السلام.

2 – It has been narrated to us Al-Husayn Bin Muhammad, from Ahmad Bin Muhammad, from Al-Hassan Bin Al-Abbas Bin Hareesh, who has said:

Abu Ja'far^{asws} has said: 'During Friday nights there is splendour for us^{asws} from the splendours'. I said, 'May I be sacrificed for you, which splendour?'

His^{asws} Permission is Granted to the Angels and the Prophets^{as} and the successors^{as} who have died, and the souls of the successors^{as} as well as the successor^{asws} who is present among you to ascend to the sky. They circle the Throne of their^{as} Lord^{azwj} seven times, and they keep saying: "Glorious and Holy is the Lord of the Angels and the Spirits", until when they are free, they Pray behind every column two cycles of Prayer.

Then they disperse. The Angels walk away with Allah^{azwj} Places in them from the severe struggle and it increases them for hard work and their fear. Similarly, the Prophets^{as} and the successors^{as} and the souls of the living walk away with extreme love and they become happy with extreme happiness for themselves, and the successors^{asws} become inspired with great inspiration of knowledge like legions of it. There is nothing, which can conceal the extreme happiness, for, by Allah^{azwj}, this is

more dearer from Allah^{azwj} than such and such castle with you. O Mahbour, and Allah^{azwj} does not Inspire except the righteous’.

I said, ‘By Allah^{azwj}, there is not a lot of righteousness in me’. He^{asws} said: ‘Do not lie to Allah^{azwj}, for Allah^{azwj} Calls you righteous where He^{azwj} Says **[4:69] these are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!** It means those who believe in us^{asws} and Amir-ul-Momineen^{asws}, and His^{azwj} Angels, and His^{azwj} Prophets^{as}, and all His^{azwj} Proofs and Muhammad^{saww} and His^{azwj} Progeny^{asws}, the Goodly ones, and the Pure ones, and the best, the righteous, on them be Peace’.

(3) حدثنا محمد بن احمد عن علي بن سليمان عن محمد بن جمهور عن رفاعه إلى أبي عبد الله عليه السلام قال قال ان لنا في كل ليلة الجمعة وفدة إلى ربنا فلا ننزل الا بعلم مستطرف.

3 – It has been narrated to us Muhammad Bin Ahmad, from Ali Bin Suleyman, from Muhammad Bin Jamhour with an unbroken chain going up to:

Abu Abdullah^{asws} having said: ‘Every Friday night we^{asws} have a delegation to our^{asws} Lord^{azwj}. We^{asws} do not come down except with additional knowledge’.

(4) حدثنا الحسن بن علي بن معاوية عن موسى بن سعدان عن عبد الله بن أبي أيوب عن شريك بن مليح وحدثني الخضر بن عيسى عن الكاهلي عن عبد الله بن أبي أيوب عن شريك بن مليح عن أبي يحيى الصنعاني عن أبي عبد الله عليه السلام قال قال يا ابا يحيى ان لنا في ليالى الجمعة لشانا من الشأن قال فقلت له جعلت فداك وما ذلك الشأن قال يؤذن لارواح الأنبياء الموتى وارواح الأوصياء الموتى وروح الوصي الذي بين ظهرانيكم يعرج بها إلى السماء حتى توفي عرض ربها فتطوف بها اسبوعا ويصلى عند كل قائمة من قوائم العرش ركعتين ثم ترد إلى الأبدان التي كانت فيها فتصبح الأنبياء والأوصياء قد ملؤا واعطوا سرور أو يصبح الوصي الذي بين ظهرانيكم وقد زيد في علمه مثل جم الغفير.

4 – It has been narrated to us Al-Hassan Bin Ali Bin Muawiya, from Musa Bin Sa’dan, from Abdullah Bin Abu Ayub, from Shareek Bin Maleeh, and It has been narrated by Al-Khizr bin isa from Al-Kaahily, from Abdullah Bin Abu Ayub, from Shareek Bin Maleeh, from Abu Yahya Al-Sana’any, who has said:

Abu Abdullah^{asws} has said: ‘O Abu Yahya, every Friday night is a splendour for us^{asws} from the splendours’. I said to him^{asws}, ‘May I be sacrificed for you^{asws}, and what is that splendour?’

He^{asws} said: ‘Permission is Granted to the souls of the Prophets^{as} who have died, and the souls of the successors^{as} who have died, and the soul of the successor^{asws} which is present among you, to ascend to the sky until they^{as} show up in the Presence of their^{as} Lord^{azwj}. They circle it (The Throne) seven times and Pray behind every column of the columns of the Throne two cycles. Then they^{as} return to their^{as} bodies which they^{as} had been in before. The Prophets^{as} become filled with happiness as well as the successor^{asws} who is present among you gets a huge increase in his^{asws} knowledge, like multitudes of it’.

(5) حدثنا سلمة بن الخطاب عن عبد الله بن محمد عن الحسين بن احمد المنقري عن يونس بن أبي الفضيل عن أبي عبد الله عليه السلام قال مامن ليلة جمعة الا ولأولياء الله فيها سرور قلت كيف ذاك جعلت فداك قال إذا كانت ليلة الجمعة وافا رسول الله العرش ووافى الأئمة العرش ووافيت معهم فما ارجع الا بعلم مستفاد ولولا ذلك لنفد ما عندنا.

5 – It has been narrated to us Salmat Bin Al-Khataab, from Abdullah Bin Muhammad, from Al-Husayn Bin Ahmad Al-Munkary, from Yunus Bin Abu Al-Fazeyl, who has said:

Abu Abdullah^{asws} has said: ‘There is no Friday night except that there is happiness for the Guardians for Allah^{azwj} (Al-Awliyaah)’. I said, ‘How is that, may I be sacrificed for you^{asws}?’ He^{asws} said: ‘If it is Friday night, the Messenger of Allah^{saww} arrives at the Throne and the Imams^{asws} arrive at the Throne with him^{saww}. They^{asws} do not

return except with new Knowledge, and were it not for that, it would diminish what is with us^{asws}.

(6) حدثنا احمد بن اسحق عن الحسن بن عباس بن حريش عن ابي جعفر عليه السلام قال قال أبو عبد الله عليه السلام والله ان ارواحنا وارواح النبيين لتوافي العرش ليلة كل جمعة فما ترد في ابداننا الا بجم الغفير من العلم.

6 – It has been narrated to us Ahmad Bin Is'haq, from Al-Hassan Bin Abbas Bin Hareesh, who has said:

Abu Ja'far^{asws} said: 'Abu Abdullah^{asws} said: 'By Allah^{azwj}, our^{asws} souls and the souls of the Prophets^{as} circle the Throne every Friday night. They^{as} do not return in their^{as} bodies except with a huge multitude of Knowledge'.

(7) حدثنا محمد بن اسحق بن سعد عن الحسن بن عباس بن حريش عن ابي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله ان ارواحنا وارواح النبيين توافي العرش كل ليلة جمعة فتصبح الأوصياء وقد زيد في علمهم مثل جم الغفير من العلم.

7 – It has been narrated to us Muhammad Bin Is'haq Bin Sa'd, from Al-Hassan Bin Abbas Bin Hareesh, who has said:

Abu Ja'far^{asws} said: 'The Messenger of Allah^{saww} said: 'Our^{asws} souls and the souls of the Prophets^{as} circle the Throne every Friday night. The successors^{asws} become filled with an increase in their^{asws} knowledge like huge multitudes from the Knowledge'.

(9) باب قول امير المؤمنين باحكامه بما في التوراة و الانجيل والزبور والفرقان.

CHAPTER 9 – STATEMENT OF AMIR-UL-MOMINEEN^{asws} OF HIS^{asws} JUDGEMENT BY THE PROVISIONS IN THE TORAH, AND THE EVANGEL, AND THE PSALMS, AND THE FURQAN

(1) حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن الصفار عن احمد بن محمد بن عيسى عن يعقوب بن يزيد عن ابن ابي عمير عن ابراهيم بن عبد الحميد عن ابي حمزة الثمالي عن ابي عبد الله ع قال قال علي ع لو ثبنت لى وسادة لحكمت بين اهل القرآن بالقرآن حتى يزهر إلى الله ولحكمت بين اهل التوراة بالتوراة حتى يزهر إلى الله ولحكمت بين اهل الانجيل بالانجيل حتى يزهر إلى الله ولحكمت بين اهل الزبور بالزبور حتى يزهر إلى الله ولولا آية في كتاب الله لانباتكم بما يكون حتى تقوم الساعة.

1 – It has been narrated to us Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Yaquob Bin Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Hamza Al-Thumaly, who has said:

Abu Abdullah^{asws} has It has been narrated that ‘Ali^{asws} said: ‘If you set up for me^{asws} a platform, I^{asws} would rule between the people of the Quran by the Quran until they would have followed Allah^{azwj}, and I^{asws} would rule between the people of the Torah by the Torah until they would have followed Allah^{azwj}, and I^{asws} would rule between the people of the Evangel by the Evangel until they would have followed Allah^{azwj}, and I^{asws} would rule between the people of the Psalms by the Psalms until they would have followed Allah^{azwj}, and had it not been for a Verse in the Book of Allah^{azwj} I^{asws} would have given to you the news of what will happen until the Establishment of the Hour’.

(2) حدثنا محمد بن الحسين عن عبد الله بن حماد عن ابي الجارود عن الأصبع بن نباته قال قال امير المؤمنين عليه السلام لو كسرت لى وسادة فقعدت عليها لقضيت بين اهل التوراة بتوريتهم واهل الانجيل بانجيلهم واهل الزبور بزبورهم واهل الفرقان بفرقانهم بقضاء يصعد إلى الله يزهر والله ما نزلت آية في كتاب الله في ليل أو نهار الا وقد علمت فيمن انزلت ولا ممن مر على راسه المواسى من قريش الا وقد نزلت فيه آية من كتاب الله تسوقه إلى الجنة أو إلى النار فقام إليه رجل فقال يا امير المؤمنين ما الآية التي نزلت فيك قال له اما سمعت الله يقول افمن كان على بينة من ربه ويتلوه شاهد منه قال رسول الله صلى الله عليه وآله على بينة من ربه وانا شاهد له فيه واتلوه معه.

2 – It has been narrated to us Muhammad Bin Al-Hassan, from Abdullah Bin Hamaad, from Abu Al-Jaroud, from Al-Asbagh Bin Nabata who said:

‘Amir-ul-Momineen^{asws} said: ‘If you set up for me^{asws} a platform, I^{asws} would have from there and judged between the people of the Torah by their Torah, and the people of the Evangel by their Evangel, and the people of the Psalms by their Psalms, and the people of the ‘Furqan’ (Quran) by the Furqan, decreeing them to follow Allah^{azwj}’.

By Allah^{azwj} no Verse Came down in the Book of Allah^{azwj} in the night or day, except that I^{asws} knew for whom it Came down, and there is no ‘Al-Mawasy’, head from the (tQuraish)), who passed by but a Verse Came down regarding him from the Book of Allah^{azwj} herding him to the Paradise or to the Fire’.

A man stood up to him^{asws} and said, ‘O Amir-ul-Momineen^{asws}, what is the Verse which has Come regarding you^{asws}?’ He^{asws} said to him: ‘But you heard Allah^{azwj} Say [11:17] **Is he then who has with him clear proof from his Lord, and a witness from Him**’, the Messenger of Allah^{saww} said: ‘Ali^{asws} is Evidence from his^{asws} Lord^{azwj}, and I^{saww} am a witness for him^{asws} with regard to this, and I^{saww} recited with him^{asws}’.

(3) حدثنا ابراهيم بن هاشم عن ابي عبد الله البرقي عن خلف بن حماد عن داود بن فرقد عن ابي عبد الله عليه السلام قال قال امير المؤمنين عليه السلام لو ثنى الناس لى وسادة كما ثنى لابن صوحان لحكمت بين اهل التوراة بالتوراة حتى يظهر ما بين السماء و الأرض ولحكمت بين اهل الزبور بالزبور حتى يظهر ما بين السماء والأرض و لحكمت بين اهل النجيل بالأنجيل حتى يظهر ما بين اهل الفرقان بالفرقان حتى يظهر ما بين السماء والأرض.

3 – It has been narrated to us Ibrahim Bin Haashim, from Abdullah Al-Barqy, from Khalaf Bin Hamaad, from Dawood Bin Farqad, who has reported:

Abu Abdullah^{asws} has It has been narrated that the ‘Amir-ul-Momineen^{asws} said: ‘Had the people set up a platform for me^{asws} as they set it up for the son of Sowhan, I^{asws} would have ruled between the people of the Torah by the Torah until whatever is in between the sky and the Earth would have been made apparent, and I^{asws} would have ruled between the people of the Psalms by the Psalms until whatever is in between the sky and the Earth would have been made apparent, and I^{asws} would have ruled between the people of the Evangel by the Evangel until whatever is between the sky and the Earth would have been made apparent, and I^{asws} would have ruled between the people of the ‘Furqan’ (Quran) by Furqan, until whatever is between the sky and the Earth would have been made apparent’.

(4) حدثنا محمد بن عبد الحميد عن عاصم بن حميد عن ابي بصير قال سمعت منه قال ابن عمر واخيرني زاذان قال سمعت عليا امير المؤمنين عليه السلام وهو يقول مامن رجل من قریش جرى عليه المواسى الا وقد نزلت فيه آية أو آيتان تقوده إلى الجنة أو تسوقه إلى النار وما من آية نزلت في بر أو بحر أو سهل أو جبل الا وقد عرفته حيث نزلت وفيمن نزلت ولو ثنيت لى وسادة لحكمت بين اهل التوراة بتوريتهم وبين اهل الانجيل بالانجيلهم وبين اهل الزبور بزبورهم وبين اهل الفرقان بفرقانهم حتى تظهر إلى الله.

4 – It has been narrated to us Muhammad Bin Abdul Hameed, from Aasim Bin Hameed, from Abu Baseer, from Ibn Umar, from Zazaan who said, ‘I heard Ali Amir-ul-Momineen^{asws} say: ‘There is no man from the Quraish except that one Verse or two Verses have Come down regarding him, sitting him in the Paradise or settling him to the Fire, and there is no Verse that Came down in the land or sea, or plains or mountain, except I recognise it, where it came down and for whom it came down, and had you set up a platform for me^{asws}, I^{asws} would have ruled between the people of the Torah by their Torah, and between the people of the Evangel by their Evangel, and between the people of the Psalms by their Psalms, and between the people of the Criterion by their Criterion, until you would have appeared to Allah^{azwj}’.

(5) حدثنا ابراهيم بن هاشم عن جعفر بن محمد عن عبد الله بن ميمون القداح عن جعفر عليه السلام عن ابيه عن علي بن ابي طالب عليه السلام انه قال لو وضعت لى وسادة ثم اتكيت عليها لقضيت بين اهل التوراة بالتوراة حتى تظهر إلى ربها ولو وضعت لى وسادة ثم اتكيت عليها لقضيت بين اهل الأنجيل بالانجيل حتى يزهر إلى ربه ولو وضعت لى وسادة ثم اتكيت عليها لقضيت بين اهل الزبور بالزبور حتى يزهر إلى ربه ولو وضعت لى وسادة ثم اتكيت عليها لقضيت بين اهل القرآن بالقرآن حتى يظهر إلى ربه.

5 – It has been narrated to us Ibrahim Bin Hashaam, from Ja'far Bin Muhammad, from Abdullah Bin Maymoun Al-Qadaah, from Ja'far^{asws}, from his^{asws} father^{asws}, from Ali Bin Abu Talib^{asws} having said: ‘Had you set up a platform for me^{asws} then I^{asws} would have sat on it and would have judged between the people of the Torah by the Torah until they would have followed their Lord^{azwj}, and had you set up a platform for me^{asws} then I^{asws} would have sat on it and would have judged between the people of the Evangel by the Evangel until they would have followed their Lord^{azwj}, and had you set up a platform for me^{asws} then I^{asws} would have sat on it and would have judged between the people of the Psalms by the Psalms until they would have followed their Lord^{azwj}, and had you set up a platform for me then I^{asws} would have sat on it and would have judged

between the people of the Quran by the Quran until they would have followed their Lord^{azwj}.

(6) حدثنا محمد بن عيسى عن عبد الرحمن عن فضيل عن ابي بكر الحضرمي عن سلمة بن كهيل قال قال علي عليه السلام لو استقامت لى الامة وثبتت لى الوسادة لحكمت فى التوراة بما انزل الله فى الانجيل بما انزل الله فى الانجيل ولحكمت فى الزبور بما انزل الله فى القرآن بما انزل الله.

6 – It has been narrated to us Muhammad Bin Isa, from Abdul Rahmaan, from Fazeyl, from Abu Bakr Al-Khazramy, from Salmat Bin Kaheyli who said:

‘Ali^{asws} said: ‘Had the community been straight for me^{asws} and set up a platform for me^{asws}, I^{asws} would have ruled the followers of the Torah by what Allah^{azwj} had Sent down in the Torah, and would have ruled the followers of the Evangel by what Allah^{azwj} had Sent down in the Evangel, and would have ruled the followers of the Psalms by what Allah^{azwj} had Sent down in the Psalms until they would have followed their Lord^{azwj}, and I^{asws} would have ruled the followers of the Quran by what Allah^{azwj} has Sent down’.

(7) حدثنا سلمة بن الخطاب عن عبد الله بن محمد عن عبد الله بن قاسم عن عمرو بن ابي المقدام يرفعه إلى امير المؤمنين عليه السلام قال لو ثبتت لى وسادة لحكمت بين اهل القرآن بالقرآن حتى يظهر إلى الله ولحكمت بين اهل التوراة بالتوراة حتى يظهر إلى الله ولحكمت بين اهل الانجيل بالانجيل حتى يظهر إلى الله ولحكمت بين اهل الزبور بالزبور حتى يظهر إلى الله ولولا اية فى كتاب الله لانبأتم بما يكون حتى تقوم الساعة.

7 – It has been narrated to us Salmat Bin Al-Khataab, from Abdullah Bin Muhammad, from Abdullah Bin Qaasim, who has said:

Amro Bin Abu Al-Maqdaam has, with an unbroken chain going up to Amir-ul-Momineen^{asws} said: ‘Had you set up a platform for me^{asws}, I^{asws} would have ruled between the people of the Quran by the Quran until they would have followed Allah^{azwj}, and would have ruled between the people of the Torah by the Torah until they would have followed Allah^{azwj}, and would have ruled between the people of the Evangel by the Evangel until they would have followed Allah^{azwj}, and would have rule between the people of the Psalms by the Psalms until they would have followed Allah^{azwj}, and had it not been for one Verse in the Book of Allah^{azwj}, I^{asws} would have given to you the news of what is to happen until the Establishment of the Hour’.

(8) حدثنا الحسن بن احمد بن عن ابيه عن الحسن بن عباس بن حريش عن ابي جعفر عليه السلام قال قال علي والله لا يسئلني اهل التوراة ولا اهل الانجيل ولا اهل الزبور والا اهل الفرقان الا فرقت بين اهل كل كتاب بحكم ما فى كتابهم.

8 – It has been narrated to us Al-Hassan Bin Ahmad from his father, from Al-Hassan Bin Abbas Bin Hareysh, who has said:

Abu Ja’far^{asws} has narrated that ‘Ali^{asws} said: ‘None would have questioned me from the people of the Torah, and not from the people of the Evangel, and not the people of the Psalms, and not the people of the ‘Furqan’ (Quran) except that I^{asws} would have differentiated the people of each Book by ruling in accordance with what is in their respective Books’.

(9) حدثنا محمد بن الحسين عن عيسى بن عبد الله عن ابيه عن جده عن علي عليه السلام قل لانا اعلم بالتوراة من اهل التوراة واعلم بالانجيل من اهل الانجيل.

9 – It has been narrated to us Muhammad Bin Al-Husayn, from Isa Bin Abdullah, from his father, from his grandfather, the following:

Ali^{asws} said: ‘I^{asws} am more knowledgeable of the Torah than the people of the Torah, and I^{asws} am more knowledgeable of the Evangel than the people of the Evangel’.

(10) باب ما عند الانمة من كتب الاولين كتب الانبياء التوراة والانجيل والزيور وصحف ابراهيم

CHAPTER 10 – WHAT IS WITH THE IMAMS^{asws} FROM THE EARLIER BOOKS, BOOKS OF THE PROPHETS^{as}, THE TORAH, AND THE EVANGEL, AND THE PSALMS, AND THE PARCHMENTS OF IBRAHIM^{as}

(1) حدثنا ايوب بن نوح عن صفوان بن يحيى عن شعيب الخزاز عن ضريس الكناسي قال كنت عند ابي عبد الله عليه السلام وعنده أبو بصير فقال أبو عبد الله عليه السلام ان داود ورث الأنبياء وان سليمان ورث داود وان محمدا ورث سليمان وما هناك وانا ورثنا محمدا وان عندنا صحف ابراهيم والواح موسى فقال له أبو بصير ان هذا هو العلم فقال يا ابا محمد ليس هذا هو العلم انما هذا الاثر انما العلم ما حدث بالليل والنهار يوما بيوم وساعة بساعة.

1 – It has been narrated to us Ayub Bin Nuh, from Safwan Bin Yaha, from Shuaib Al-Khazaaz, from Zareys Al-Kanaasy who said:

‘I was with Abu Abdullah^{asws}, and with him^{asws} was Abu Baseer. Abu Abdullah^{asws} said: ‘Dawood^{as} inherited the Prophets^{as}, and Suleiman^{as} inherited Dawood^{as}, and Muhammad^{saww} inherited Suleiman^{as}, and over here and I^{asws} inherited Muhammad^{saww}, and with us^{asws} are the Parchments of Ibrahim^{as} and the Tablets of Musa^{as}. Abu Baseer said to him^{asws}, ‘This is surely the knowledge’. He^{asws} said: ‘O Abu Muhammad, This is not the knowledge, in fact these are the effects, but knowledge is what happens by the night and the day, day by day, and hour by hour’.

(2) وروى محمد بن عيسى عن صفوان بهذا الاسناد مثل ذلك.

2 – And it has been reported by Muhammad Bin Isa, from Safwan, by this chain, similar to that’.

(3) حدثنا محمد بن عيسى عن ابي محمد الأنصاري عن صباح المزني عن الحرث بن حصيرة المزني عن الاصبع بن نباته قال قال لما قدم على الكوفة صلى بهم اربعين صباحا فقرء بهم سبح اسم ربك الأعلى فقال المنافقون والله ما يحسن ان يقرأ ابن ابي طالب القرآن ولو احسن ان يقرأ لقراء بنا غير هذه السورة قال فبلغه ذلك فقال ويلهم اني لاعرف ناسخه ومنسوخه ومحكمه ومتشابهه وفصله من وصله وحروفه من معانيه

3 – It has been narrated to us Muhammad Bin Isa, from Abu Muhammad Al-Ansary, from Sabaah Al-Mazn, from Al-Hars Bin Haseerat Al-Mazny, from Al-Asbagh Bin Nabaata who said:

‘When Ali^{asws} came to Al-Kufa, he^{asws} led them for forty mornings reciting **[87:1] Glorify the name of your Lord, the Most High**. The hypocrites said, ‘By Allah^{azwj}, it is not best for the son^{asws} of Abu Talib^{as} to recite the Quran that he^{asws} recites, it would have been better if he^{asws} had recited for us a Chapter other than this Chapter’. That reached him^{asws}. He^{asws} said: ‘Woe be unto them! I^{asws} am aware of its Abrogating ones, and its Abrogated ones, and its Decisive ones, and its Allegorical ones, and its Separated ones, and its Linked ones, and its Letters from its meanings.

والله ما حرف نزل على محمد صلى الله عليه وآله الا وانا اعرف فيمن انزل وفي أي يوم نزل وفي أي موضع نزل ويلهم اما يقرأون ان هذا لفي الصحف الاولى صحف ابراهيم وموسى والله عندي ورثتها رسول الله وورثها رسول الله صلى الله عليه وآله من ابراهيم وموسى ويلهم والله اني انا الذي انزل الله في وتعيها اذن واعية فاننا كنا عند رسول الله فخيرنا بالوحي فاعيه ويفوتهم فإذا خرجنا قالوا ما ذا قال انفا.

By Allah^{azwj}, there is no word which Came down upon Muhammad^{saww} except that I^{asws} am aware of who it Came down for, and in which day it Came down, and for which subject it Came down. Woe be unto them, but what they are reading, **[87:18] Most surely this is in the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa**. By Allah^{azwj}, with me^{asws} is the inheritance of the Messenger of Allah^{saww}, and the Messenger of Allah^{saww} inherited from Ibrahim^{as} and Musa^{as}. Woe be unto them, by Allah^{azwj}, I^{asws} am the one regarding whom^{asws} Allah^{azwj} Sent down **[69:12] and that the retaining ear might retain it**, for I^{asws} was with the Messenger of

Allah^{saww}. He^{saww} informed us of the Revelation. I^{asws} retained it whilst they missed out on it, when they went out from us^{asws} they said **[47:16] What was it that he said just now?**

(4) حدثنا ابراهيم بن هاشم عن الحسن بن ابراهيم عن يونس عن عبد الرحمن عن هشام بن الحكم في حديث بريهة حين سئل موسى بن جعفر عليه السلام فقال يا بريهة كيف علمك بكتاب الله قال انابه عالم قال فكيف تفتك بتأويله قال ما اوتفتي بعلمي فيه قال فابتداء موسى عليه السلام في قراءة الانجيل فقال بريهة والمسيح لقد كان يقرأها هكذا وما قراء هذه القراءة الا المسيح ثم قال اياك كنت اطلب منذ خمسين سنة قال هشام فدخل بريهة والمرأة على ابي عبد الله وحكى هشام الكلام الذي جرى بين موسى وبين بريهة فقال بريهة جعلت فداك اين لكم التوراة والانجيل وكتب الأنبياء فقال هي عندنا وراثه من عندهم نقرأها كما قراؤها ونقولها كما قالوها والله لا يجعل حجة في ارضه يسئل عن شيء فيقول لا ادرى فلزم بريهة ابا عبد الله عليه السلام حتى مات.

4 – It has been narrated to us Ibrahim Bin Haashim, from Al-Hassan Bin Ibrahim, from Yunus, from Abdul Rahmaan, from Hashaam Bin Al-Hakam in Hadeeth of Bureyha when he asked:

Musa Bin Ja'far^{asws} replied: 'O Bureyha, How is your knowledge by the Book of Allah^{azwj}?' He said, 'I am knowledgeable by it'. He^{asws} said: 'How is your confidence in its interpretation?' He said, 'Whatever my knowledge interprets in it'. He^{asws} said: 'Musa^{as} began recitation of the Evangel'. Bureyha said, 'And the Messiah^{as} had read this, and none recited this recitation except the Messiah^{as}'. Then he^{asws} said: 'Beware, you have been seeking (knowledge in this way) since fifty years ago'. Hisham said that Bureyha and (some) women visited Abu Abdullah^{asws} and Hisham recounted the speech, which flowed between Musa^{asws} and Bureyha. Bureyha said, 'May I be sacrificed for you, Where is, for you^{asws}, the Torah, and the Evangel, and Books of the Prophets^{as}?' He^{asws} said: 'These are with us^{asws}, having been inherited from them^{as}. We^{asws} read from these as they^{as} had read them, and we^{asws} speak from these as they^{as} had spoken from them.

By Allah^{azwj}, it is impossible for the Proof^{asws} in the Earth, that he^{asws} is asked about something, and he^{asws} he would say 'I^{asws} do not know'. Bureyha was held to that by Abu Abdullah^{asws} until he met his death'.

(5) حدثنا محمد بن عبد الجبار عن محمد بن اسماعيل عن علي بن النعمان عن ابن مسكان عن ابي بصير عن ابي عبد الله عليه السلام قال لى يا ابا محمد ان الله لم يعط الأنبياء شيئاً الا وقد اعطى محمدا صلى الله عليه وآله جميع ما اعطى الأنبياء وعندنا الصحف التي قال الله صحف ابراهيم وموسى قلت جعلت فداك وهى الاالواح قال نعم.

5 – It has been narrated to us Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Ali Bin Al-No'man, from Ibn Muskan, from Abu Baseer, who has said:

'Abu Abdullah^{asws} said to me: 'O Abu Muhammad, Allah^{azwj} did not Give to the Prophets^{as} anything but He^{azwj} Gave to Muhammad^{saww} the total of what He^{azwj} Gave to the Prophets^{saww}, and with us^{asws} are the Parchments which Allah^{azwj} Spoke as being **[87:19] The scriptures of Ibrahim and Musa**'. I said, 'May I be sacrificed for you^{asws}, and these are the sheets?' He^{asws} said: 'Yes'.

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن عبد الله بن سنان عن ابي عبد الله عليه السلام انه سألته عن قول الله تعالى ولقد كتبنا في الزبور من بعد الذكر ما الذكر وما الزبور قال الذكر عند الله والزبور الذى نزل على داود و كل كتاب نزل فهو عند العالم.

6 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn bin Saeed, from Al-Nazar Bin Suweyd, from Abdullah Bin Sinan, who has said:

Abu Abdullah^{asws} was asked about the Statement of Allah^{azwj} the High **[21:105] And certainly We wrote in the Psalms after the Reminder** as to what the Reminder is and what the Psalms are, he^{asws} said: 'The Reminder is with Allah^{azwj}, and the

Psalms are which Came down upon Dawood^{as}, and all the Books which Came down, they are with the knowledgeable one^{asws}.

(7) حدثنا علي بن خالد عن يعقوب بن يزيد عن عباس الوراق عن عثمان بن عيسى عن ابن مسكان عن ليث المرادي انه حدثه عن سدير حديث فاتيته فقلت فان ليث المرادي حدثني عنك بحديث فقال وما هو قلت جعلت فداك حديث اليماني قال نعم كنت عند ابي جعفر عليه السلام فمر بنا رجل من اهل اليمن فسئله أبو جعفر عن اليمن فاقبل يحدث فقال له أبو جعفر عليه السلام هل تعرف صخرة في موضع كذا وكذا قال نعم ورأيتها فقال الرجل ما رأيت رجلا اعرف بالبلاد منك فلما قام الرجل قال لي أبو جعفر عليه السلام يا ابا الفضل تلك الصخرة التي حيث غضب موسى فلقى الالواح فما ذهب من التوراة التقمته الصخرة فلما بعث الله رسوله ادته إليه وهي عندنا.

7 – It has been narrated to us Ali Bin Khalid, from Yaqoub Bin Yazeed, from Abbas Al-Waraaq, from Usman Bin Isa, from Ibn Muskaan, from Layth Al-Muraady who narrated from Sudeyr. I approached him (Sudeyr). I said, 'Layth Al-Muraady has narrated to me from you a Hadeeth'. He said: 'And what is it?' I said, 'May I be sacrificed for you, the Hadeeth of Yamaany'.

He said: 'Yes. I was with Abu Ja'far^{asws}. A man from the people of Yemen passed by us. Abu Ja'far^{asws} asked him about Yemen. He came over and he narrated the situation. Abu Ja'far^{asws} said to him: 'Do you know about a rock in such and such a place?' He said, 'Yes'. He^{asws} said: 'And I^{asws} have seen it'. The man said, 'I do not know of any man in this country who knows about it apart from you^{asws}'. When the man left, Abu Ja'far^{asws} said to me: 'O Abu Al-Fazl, that is the same rock where Musa^{as} was agitated, and he^{asws} went and threw the sheets of the Torah on to the rock. When Allah^{azwj} Sent His^{azwj} Messenger^{as}, it was born (occurred naturally) to him^{as}, and it is with us^{asws}'.

(8) حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن الحلبي عن عبد الله بن مسكان عن ابي بصير قال قال أبو عبد الله عليه السلام يا ابا محمد عندنا الصحف التي قال الله صحف ابراهيم وموسى قلت الصحف هي الالواح قال نعم.

8 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Al-Halby, from Abdullah Bin Muskaan, from Abu Baseer who said:

'Abu Abdullah^{asws} said: 'O Abu Muhammad, with us^{asws} are the Parchments about which Allah^{azwj} has Said [87:19] **The scriptures of Ibrahim and Musa**'. I said, 'The Parchments, these are the Tablets?' He^{asws} said: 'Yes'.

(9) حدثنا محمد بن عيسى عن مروان عن محمد قال حدثني عبد الله بن ابراهيم الأنصاري الهمداني عن ابي خالد القماط عن ابي عبد الله عليه السلام قال سمعته يقول لنا ولادة من رسول الله صلى الله عليه وآله طهر وعندنا صحف ابراهيم وموسى ورثناها من رسول الله صلى الله عليه وآله.

9 – It has been narrated to us Muhammad Bin Isa, from Muhammad, from Abdullah Bin Ibrahim Al-Ansary Al-Hamdany, from Abu Khalid Al-Qamaat, who has said:

'I heard Abu Abdullah^{asws} say to us: 'For us^{asws} the Nazool² of the Messenger of Allah^{saww} is clean, and with us^{asws} are Parchments of Ibrahim^{as} and Musa^{as}. We^{asws} inherited these from the Messenger of Allah^{saww}'.

(10) حدثنا محمد بن عبد الجبار عن الحسن بن الحسين عن احمد بن الحسن الميثمي عن فيض بن المختار عن ابي عبد الله عليه السلام قال ان رسول الله صلى الله عليه وآله افيضت إليه صحف ابراهيم وموسى فائتمن عليها رسول الله صلى الله عليه وآله عليا وائتمن عليها الحسن وائتمن عليها الحسين حتى انتهت اليها.

10 – It has been narrated to us Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Al-Husayn Bin Al-Husayn, from Ahmad Bin Al-Hassan Al-Maysami, from Fayz Bin Al-Mukhtaar, who has said:

² Appearance of the Prophet in this World

Abu Abdullah^{asws} has narrated that the Messenger of Allah^{saww} said: 'Parchments of Ibrahim^{as} and Musa^{asws} have been kept in safe with me^{saww}'. The Messenger of Allah^{saww} entrusted these to Ali^{asws}, he^{asws} entrusted these to Al-Hassan^{asws}, and he^{asws} entrusted these to Al-Husayn^{asws}, until these ended up with us^{asws}.

(11) حدثنا احمد بن محمد عن ابن سنان عن عبد الله بن مسكان وشعيب الحداد عن ابي بصير قال قال أبو عبد الله عليه السلام عندنا الصحف الأولى صحف ابراهيم وموسى فقال له ضريس ليست هي الألواح قال نعم.

11 – It has been narrated to us Ahmad Bin Muhammad, from Ibn Sinan, from Abdullah Bin Muskaan and Shuaib Al-Hadaad, from Abu Baseer who said:

'Abu Abdullah^{asws} said: 'With us^{asws} are **[87:18] the earlier scriptures, [87:19] The scriptures of Ibrahim and Musa**'.

(12) حدثنا ابراهيم بن هاشم عن يحيى بن ابي عمران الهمداني عن يونس عن علي الصايغ قال لقي ابا عبد الله عليه السلام محمد بن عبد الله بن الحسن فدعاه محمد إلى منزله فابى ان يذهب معه وارسل معه اسماعيل واؤمى إليه ان كف ووضع يده على فيه وامره بالكف فلما انتهى إلى منزله اعاد إليه الرسول سنله اتيناه فابى أبو عبد الله عليه السلام واتى الرسول محمدا فاخبره بامتناعه فضحك محمد ثم قال ما منعه من اتيناني الا انه ينظر في الصحف قال فرجع اسماعيل فحكى لأبي عبد الله عليه السلام الكلام فارسل أبو عبد الله رسولا من قبله إليه وقال له ان اسماعيل اخبرني بما كان منك وقد صدقت اني انظر في الصحف الأولى صحف ابراهيم وموسى فاسئل نفسك واباك هل ذلك عندكما قال فلما ان بلغه الرسول سكت فلم يجب بشئ فاخبر الرسول ابا عبد الله عليه السلام بسكوته فقال أبو عبد الله عليه السلام إذا اصاب وجه الجواب قل الكلام.

12 – It has been narrated to us Ibrahim Bin Hashaam, from Yahya Bin Abu Umran Al-Hamadany, from Yunus, from Ali Al-Saayeg who said:

'Abu Abdullah^{asws} was met by Muhammad Bin Abdullah Bin Al-Hassan. Muhammad called him^{asws} to his house. He^{asws} refused to go with him and sent Ismail with them, and he said something to him and he made a gesture with his hand about his authority.

When they reached the house, a messenger came. I asked him, 'We came to him^{asws} but Abu Abdullah^{asws} refused and Muhammad's messenger came and he told me about his^{asws} refusal'. Muhammad smiled, then said, 'What prevented him^{asws} from coming was that he was looking in the Parchment.

Ismail came back and spoke with Abu Abdullah^{asws} about what has happened and then Abd Abdullah sent a messenger from his^{asws} side to him and he^{asws} said to him that Ismail informed me^{asws} what happened with you and you were right and I^{asws} was looking at the Earlier Parchments, the Parchments of Ibrahim^{asws} and Musa^{asws}. Ask yourself and your father, are these with you two?'

When the messenger told this to them, they were silent. They did not answer with anything. The messenger informed Abu Abdullah^{asws} about their silence. Abu Abdullah^{asws} said: 'If the answer strikes the face, the speech decreases'.

(13) حدثنا ابراهيم بن اسحق عن عبد الله بن حماد عن ابي خالد القماط عن ابي عبد الله عليه السلام قال سمعته يقول عندنا صحف ابراهيم وموسى وورثنا من رسول الله صلى الله عليه وآله.

13 – It has been narrated to us Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Abu Khalid Al-Qamaat, who has said:

'I heard Abu Abdullah^{asws} say: 'With us^{asws} are Parchments of Ibrahim^{as} and Musa^{as}, and we^{asws} have inherited from the Messenger of Allah^{saww}'.

(14) حدثنا علي بن اسماعيل عن محمد بن عمر والزيات عن ابن قياما قال دخلت على ابي الحسن الرضا عليه السلام وقد ولد له أبو جعفر عليه السلام فقال ان الله قد وهب لي من يرثني ويرث آل داود.

14 – It has been narrated to us Ali Bin Ismail, from Muhammad Bin Umar and Al-Ziyaat, from Ibn Qiyaam who said:

‘I visited Abu Al-Hassan Al-Reza^{asws}, and (I was told) Abu Ja’far^{asws} had come to this world. He^{asws} said: ‘Surely Allah^{azwj} has Bestowed upon me^{asws} one who^{asws} shall inherit from me^{asws} and he^{asws} has inherited from the children of Dawood^{as}’.

(15) حدثنا سلمة بن الخطاب عن عبد الله بن القاسم عن زرعة عن المفضل قال قال أبو عبد الله عليه السلام ورث سليمان داود وان محمدا ورث سليمان وانا ورثنا محمدا صلى الله عليه وآله وانا عنده علم التوراة والأنجيل والزبور وتبيان ما في الألواح قال قلت ان هذا لهو العلم قال ليس هذا العلم انما العلم ما يحدث يوما بيوم وساعة بساعة.

15 – It has been narrated to us Salma Bin Al-Khataab, from Abdullah Bin Al-Qaasim, from Zar’at, from Al-Mufazzal who said:

‘Abu Abdullah^{asws} said: ‘Suleiman^{as} inherited from Dawood^{as}, and Muhammad^{saww} inherited from Suleiman^{as}, and I^{asws} inherited from the Messenger of Allah^{saww}, and I^{asws} am the one with whom^{asws} is knowledge of the Torah, and the Evangel, and the Psalms and the explanation of what is in the Sheets’. I said, ‘This is surely knowledge’. He^{asws} said: ‘This is not the knowledge. As for the knowledge, it is what takes place a day by day, an hour by an hour’.

(11) باب ما يبين فيه كيفية وصول الألواح إلى آل محمد صلوات الله عليهم اجمعين

CHAPTER 11 – EXPLANATION OF HOW THE TABLETS ARRIVED TO THE PROGENY^{asws} OF MUHAMMAD^{saww}

(1) حدثنا محمد بن عيسى عن صفوان وعبد الرحمن عن عاصم بن حميد عن ابي بصير قال اخبرني المنهال بن عمرو عن زاذان قال سمعت عليا عليه السلام يقول ما من رجل من قريش جرت عليه المواسي الا وقد نزلت فيه آية أو آيتان تقوده إلى الجنة أو تسوقه إلى النار وما من آية نزلت في بر أو بحر أو سهل أو جبل الا وقد عرفت كيف نزلت وفيما نزلت.

1 – It has been narrated to us Muhammad Bin Isa, from Safwan and Abdul Rahmaan, from Aasim Bin Hameed, from Abu Baseer, from Al-Minhaal Bin Amro, from Zazaan who said:

‘I heard Ali^{asws} say: ‘There is no man from the notables of the Quraish, except that a Verse Came down regarding him, or two Verses, settling him in the Paradise or herding him to the Fire, and there is none from the Verses that have Come down, either on land or sea, or valley or mountain except that I^{asws} know how it Came down and for whom it Came down’.

(2) حدثنا عبد الله بن جعفر عن محمد بن عيسى عن اسماعيل بن سهل عن ابراهيم بن عبد الحميد عن سليمان بن ابي عبد الله عليه السلام قال ان في صحيفة من الحدود ثلث جلدة من تعدى ذلك كان عليه حد جلدة

2 – It has been narrated to us Abdullah Bin Ja'far, from Muhammad Bin Isa, from Ismail Bin Sahl, from Ibrahim Bin Abdul Hameed, from Suleyman who has said:

Abu Abdullah^{asws} having said: ‘In the Parchment, are from the Limits of a third of a lashing. And about the one has exceeded the limit of one lashing’.

(3) حدثنا محمد بن عبد الحميد عن يونس بن يعقوب عن منصور بن حازم عن ابي عبد الله عليه السلام قال قلت ان الناس يذكرون ان عندكم صحيفة طولها سبعون ذراعا فيها ما يحتاج إليه الناس وان هذا هو العلم فقال أبو عبد الله عليه السلام ليس هذا هو العلم انما هو اثر عن رسول الله ان العلم الذي يحدث في كل يوم وليلة.

3 – It has been narrated to us Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Mansour Bin Haazim, who has said:

I said to Abu Abdullah^{asws}: ‘The people mention that with you^{asws} is a Parchment the length of seventy cubits in which is all that is needed for the people, and this is the knowledge’. Abu Abdullah^{asws} said: ‘This is not the knowledge, but these are the effects from the Messenger of Allah^{saww}. The knowledge is what takes place every day and night’.

(4) حدثنا أبو محمد عن عمران بن موسى عن موسى بن جعفر البغدادي عن علي بن اسباط عن محمد بن الفضيل عن ابي حمزة الثمالي عن ابي عبد الله عليه السلام قال ان في الجفر ان الله تبارك وتعالى لما انزل الواح موسى عليه السلام انزلها عليه وفيها تبيان كل شيء وهو كائن إلى ان تقوم الساعة فلما انقضت ايام موسى اوحى الله إليه ان استودع الألواح وهي زبرجدة من الجنة الجبل فأتى موسى الجبل فانشق له الجبل فجعل فيه الألواح ملفوفة فلما جعلها فيه انطبق الجبل عليها فلم تزل في الجبل حتى بعث الله نبيه محمدا

4 – It has been narrated to us Abu Muhammad, from Umran Bin Musa, from Musa Bin Ja'far Al-Baghdady, from Ali Bin Asbaat, from Muhammad Bin Al-Fazeyl, form Abu Hamza Al-Thumaly, who has said:

Abu Abdullah^{asws} having said: ‘When Allah^{azwj}, the Blessed and the High, Sent down the Tablets of Musa^{as} to him^{as}, it contains the explanation of everything, from the past up to the Establishment of the Hour. When the era of Musa^{as} came to an end, Allah^{azwj} Revealed unto him^{as} to entrust these Tablets, and these were made of aquamarine from the Paradise, to the mountain. Musa^{as} came to the mountain. The mountain split up for him^{as}. He^{as} places the Tablets therein in a wrapping. When he^{as}

placed these in there, the mountain closed up, and remained still until Allah^{azwj} Sent His^{azwj} Prophet^{saww}.

فاقبل ركب من اليمن يريدون النبي فلما انتهوا إلى الجبل انفرج الجبل و خرجت الألواح ملفوفة كما وضعها موسى فآخذها القوم فلما وقعت في أيديهم القى في قلوبهم ان لا ينظروا إليها وهابوا حتى يأتوا بها رسول الله صلى الله عليه وآله وانزل الله جبرئيل على نبيه فأخبره بأمر القوم وبأذي أصابوا فلما قدموا على النبي صلى الله عليه وآله ابتدأهم النبي فسألهم عما وجدوا فقالوا وما علمك بما وجدنا فقال أخبرني به ربي وهى الألواح قالوا تشهد أنك رسول الله فأخرجوها ودفعوها إليه فنظر إليها وقرأها وكتابها بالعبرانى

Riders came from Yemen seeking the Prophet^{saww}. When they ended up at the mountain, the mountain parted and the Tablets were in the wrapping just as Musa^{as} had left them. The group took them. When they found them in front of them, they attached it to their hearts. They did not look inside them out of fear, until they came with these to the Messenger of Allah^{saww}. Allah^{azwj} Sent down Jibrael on His^{azwj} Prophet^{saww}. He informed him^{saww} about the affair of the group, by which he^{saww} was hurt. When they proceeded to the Prophet^{saww}, the Prophet^{saww} began by asking them as to what they had found. They said, 'And what is your^{saww} knowledge of what we have found'.

He^{saww} said: 'My^{saww} Lord^{azwj} has informed me^{saww} that these are the Tablets'. They said, 'We bear witness that you^{saww} are surely the Messenger of Allah^{saww}'. They brought them out and handed them over to him^{saww}, and he^{saww} read it and it was written in Hebrew.

ثم دعا امير المؤمنين عليه السلام فقال دونك هذه ففيها علم الاولين وعلم الاخرين وهى الواح موسى وقد امرني ربي ان ادفعها اليك قال يا رسول الله لست احسن قرائتها قال ان جبرئيل امرني ان امرك ان تضعها تحت رأسك ليلتك هذه فانك تصبح وقد علمت قرائتها قال فجعلها تحت رأسه فاصبح وقد علمه الله كل شئ فيها فأمره رسول الله صلى الله عليه وآله ان ينسخها فنسخها في جلد شاة وهو الجفر وفيه علم الاولين والاخرين وهو عندنا والألواح وعصا موسى عندنا ونحن ورثنا النبي صلى الله عليه وآله.

Then he^{saww} called over Amir-ul-Momineen^{asws}. He^{saww} said: 'Apart from you^{asws}, this is that in which is knowledge of the former ones and the knowledge of the later ones, and these are the Tablets of Musa^{as}, and my^{saww} Lord^{azwj} has Ordered me^{saww} to hand these over to you^{asws}'. He^{asws} said: 'O Messenger of Allah^{saww}, Am I^{asws} the best for reading it?' He^{saww} said: 'Jibrael has told me^{saww} to tell you^{asws} to keep it under your^{asws} head during your^{asws} night, it will get transferred and you^{asws} will come to know it and read it'.

Abu Abdullah^{asws} said: 'He^{asws} placed it under his^{asws} head, it got transferred, and Allah^{azwj} Made him^{asws} to know everything that was in it. The Messenger of Allah^{saww} told him^{asws} to make a copy of it. He^{asws} made a copy of it on the skin of a sheep, and it is *Al-Jafr*, and in it is the knowledge of the former ones and the later ones and it is with us^{asws}, and the Tablets and the Staff of Musa^{as} is with us^{asws}, and we^{asws} are the inheritors of the Prophet^{saww}'.

(5) حدثنا ابراهيم بن هاشم عن البرقى عن ابن سنان أو غيره عن بشران عن حمران بن اعين قال قلت لابي عبد الله عليه السلام عندكم التوراة والإنجيل والزبور وما في الصحف الاولى صحف ابراهيم وموسى قال نعم قلت ان هذا لهو العلم الاكبر قال يا حمران لو لم يكن غير ماكان ولكن ما يحدث الله بالليل والنهار علمه عندنا اعظم.

5 – It has been narrated to us Ibrahim Bin Haashim, from Al-Barqy, from Ibn Sinan or someone else, from Bashraan, from Hamraan Bin Ayn who said:

'I said to Abu Abdullah^{asws}, 'With you is the Torah, and the Evangel, and the Psalms, and what was in the earlier Parchments, the Parchments of Ibrahim^{as} and Musa^{as}'.

He^{asws} said: ‘Yes’. I said, ‘This is the great knowledge’. He^{asws} said: ‘O Hamraan, this is not other than what has already happened, but, what Allah^{azwj} Makes events to take place by the night and the day, we^{asws} posses this Grand Knowledge’.

(6) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن صباح المزني عن الحرث بن حصيرة عن حبة بن جوين العري قال سمعت امير المؤمنين عليا عليه السلام يقول ان يوشع بن نون كان وصى موسى بن عمران وكانت الواح موسى عن زمرد اخضر فلما غضب موسى اخذ الألواح من يده فمناها ما تكسر ومنها ما بقى و منها ما ارتفع فلما ذهب عن موسى الغضب قال يوشع بن نون اعندك تبيان مافى الالواح قال نعم

6 – It has been narrated Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Sabaah Al-Mazany, from Al-Hars Bin Haseyra, from Habat Bin Juweyn Al-Arny who said, 'I heard Amir-ul-Momineen^{asws} say: 'It was Yoshua Bin Noon^{as} who was the successor of Musa Bin Imran^{as}, and the Tablets of Musa^{as} were made from green emerald. When Musa^{as} got agitated, he^{as} took the Tablets from his^{as} hand. Some of them were broken, some had remained intact, and some had been Lifted. When they made peace with Musa^{as}, he^{as} said: 'Yoshua Bin Noon^{as}, with you^{as} is the explanation of what is in the Tablets?' He^{as} said: 'Yes'.

فلم يزل يتوارثها رهط من بعد رهط حتى وقعت في ابدى اربعة رهط من اليمن وبعث الله محمدا صلى الله عليه وآله
بتهامه وبلغهم الخبر فقالوا ما يقول هذا النبي صلى الله عليه وآله قيل ينهى عن الخمر والزنا ويأمر بمحاسن الاخلاق
وكرم الجوار فقالوا هذا اولى بما في ابدينا منا فاتفقوا ان يأتوه في شهر كذا وكذا

This did not stop being inherited by men after men until it handed up in the hands of four men from Yemen, and Allah^{azwj} Sent Muhammad^{saww} by His^{azwj} Love, and the news reached them. They said, 'What does this Prophet^{saww} have to say?' It was said, 'He^{saww} has prohibited intoxicants, and the adultery, and has ordered for basic morality, and generosity for neighbours'. They said, 'We have this from the first from what we have in our hands. We are in agreement with it. We shall go to him^{saww} in such such month'.

فأوحى الله إلى جبرئيل ان انت النبي صلى الله عليه وآله فاخبره فاتاه فقال ان فلانا وفلانا وفلانا وفلانا ورثوا الواح موسى وهم يأتوك في شهر كذاوكذا في ليلة كذا وكذا فسهر لهم تلك الليل فجاء الركب فدقوا عليه الباب وهم يقولون يا محمد قال نعم يا فلان بن فلان وبيا فلان بن فلان وبيافلان بن فلان اين الكتاب الذى توارثتموه من يوشع بن نون وصى موسى بن عمران قالوا نشهد ان لا اله الا الله وحده لا شريك له وانك محمدا رسول الله صلى الله عليه وآله والله وما علم به احد قط منذ وقع عندنا قبلك قال فاخذته النبي صلى الله عليه وآله فإذا هو كتاب بالعبرانية دقيق فدفعه إلى ووضعته عند رأسي فاصبحت بالكتاب وهو كتاب بالعربية جليل فيه علم ما خلق الله منذ قامت السموات والأرض إلى ان تقوم الساعة فعلمت ذلك.

Allah^{azwj} Revealed unto Jibraeel to come to the Prophet^{saww}. He informed him^{saww}. They came to him^{saww}. He said: 'So and so, and so and so, have inherited the Tablets of Musa^{as} and they will be coming to you^{saww} in such and such a month during such and such a night. He^{saww} waited for that particular night to come up. The riders came up and knocked on his^{saww} door, and they said, 'O Muhammad^{saww}!' He^{saww} said: 'Yes, oh so and so son of so and so, and oh so and so son of so and so, and oh so and so son of so and so, and oh so and so son of so and so, where is the Book which you all have inherited from Yoshua Bin Noon^{as} successor of Musa Bin Imran^{as}?'. They said, 'We bear witness that there is no god but Allah^{azwj}, One with no associates to Him^{azwj}, and you^{saww} are surely the Messenger of Allah^{saww}. By Allah^{azwj}, no one had the knowledge of it at all of what had transpired with us, before you^{saww}'. He^{asws} said: 'The Prophet^{saww} took it. It was a Book in accurate Hebrew. He^{saww} handed it over to him^{asws} (Ali^{asws}) and he^{asws} kept it and placed under his^{asws} head. It has become a Book and it is a Majestic Arabic Book. In it is knowledge of

what Allah^{azwj} has Created since the Establishment of the Heavens and the Earth up to the Establishment of the Hour. I^{asws} know that’.

(7) حدثنا معاوية بن حكيم عن شعيب بن غزوان عن رجل عن ابي جعفر عليه السلام قال دخل عليه رجل من اهل بلخ يا خراساني تعرف وادي كذا وكذا قال نعم قال له تعرف صدعا في الوادي من صفته كذاوكذا قال نعم من ذلك يخرج الدجال قال ثم دخل عليه رجل من اهل اليمن فقال له يايماني اتعرف شعب كذاوكذا قال نعم قال له تعرف شجرة في الشعب من صفتها كذاوكذا قال له نعم قال له تعرف صخرة تحت الشجرة قال له نعم قال فتلك الصخرة التي حفظت الواح موسى على محمد صلى الله عليه وآله.

7 – It has been narrated to us Muawiya Bin Hakeem, from Shuaib Bin Gazwaan, from a man, from who has said:

He said, ‘A man from the people of Balkh visited Abu Ja’far^{asws}. He^{asws} said: ‘O Khurasany, do you know about such and such a valley’. He said, ‘Yes’. He^{asws} said to him: ‘Do you know of a rift in the Valley with such and such characteristics?’ He said, ‘Yes’. He^{asws} said: ‘From that is where the Dajjal will come out’. Then a man from the people of Yemen entered. He^{asws} said to him: ‘O Yemeny, do you know of such and such a cave?’ He said, ‘Yes’. He^{asws} said to him: ‘Do you know of such and such a tree in the cave of such and such characteristics?’ He said to him^{asws}, ‘Yes’. He^{asws} said to him: ‘Do you know of such and such a rock under the tree?’ He said to him^{asws}, ‘Yes’. He^{asws} said: ‘That is the rock where Musa^{as} secured the Tablets for Muhammad^{saww}’.

(12) باب في الانمة ان عندهم الصحيفة الجامعة التي هي املاء رسول الله وخط على عليهم السلام بيده وهي سبعون ذراعا

CHAPTER 12 – REGARDING THE IMAMS^{asws}, WITH THEM^{asws} IS THE PARCHMENT AL-JAMI'A WHICH WAS DICTATED BY THE MESSENGER OF ALLAH^{saww}, AND WRITTEN BY THE HAND OF ALI^{asws}, AND IT IS OF SEVENTY CUBITS (IN LENGTH)

(1) حدثنا الحسن بن علي بن النعمان عن ابيه علي بن النعمان عن بكر بن كرب قال كنا عند ابي عبد الله عليه السلام فسمعناه يقول اما والله عندنا مالا نحتاج إلى الناس وان الناس ليحتاجون اليانا ان عندنا الصحيفة سبعون ذراعا بخط علي واملاء رسول الله صلى الله عليه وآله وعلى اولادهما فيها من كل حلال وحرام انكم لتأتوننا فتدخلون علينا فنعرف خياركم من شراركم.

1 – It has been narrated to us Al-Hassan Bin Ali Bin Al-No'man, from his father Ali Bin No'man, from Bakr Bin Karb who said:

'I was with Abu Abdullah^{asws}. We heard him^{asws} say: 'But, by Allah^{azwj}, we^{asws} have no need for the people, and the people are in need of us^{asws}. With us^{asws} is a Parchment of seventy cubits by the writing of Ali^{asws} as it was dictated by the Messenger of Allah^{saww} for both of their^{asws} children. In it is every Permissible and Prohibition. You all should come to and visit us^{asws}, for we^{asws} recognise what is better for you from what is worse for you'.

(2) حدثنا محمد بن الحسين عن الحسن بن محبوب عن علي بن رئاب عن ابي عبد الله عليه السلام انه سئل عن الجامعة قال تلك صحيفة سبعون ذراعا في عريض الاديم مثل فخذ الفالج فيها كل ما يحتاج الناس إليه وليس من قضية الا وهي فيها حتى ارش الخدش.

2 – It has been narrated to us Muhammad Bin Al-Hassan, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, who has said:

Abu Abdullah^{asws} when he^{asws} was questioned about *Al-Jami'a*, he^{asws} said: 'That is a Parchment which is of seventy cubits long and its width is like the thigh of a huge camel. In it is everything which is needed for the people, and there is no judgement but it is in it, to the extent of the compensation for a scratch'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابن ابي عمير عن محمد بن حمران عن سليمان بن خالد قال سمعت ابا عبد الله عليه السلام يقول ان عندنا لصحيفة سبعين ذراعا املاء رسول الله صلى الله عليه وآله وخط على عليه السلام بيده مامن حلال ولا حرام الا وهو فيها حتى ارش الخدش.

3 - It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeir, from Muhammad Bin Hamraan, from Suleyman Bin Khalid who said:

'I heard Abu Abdullah^{asws} say: 'With us^{asws} is a Parchment of seventy cubits dictated by the Messenger of Allah^{saww} and written by Ali^{asws} by his^{asws} hand. There is nothing from the Permissible and the Prohibited except it is in it, even the compensation for a scratch'.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن بعض رجاله عن احمد بن عمر الحلبي عن ابي بصير قال قال أبو عبد الله عليه السلام يا ابا محمد ان عندنا الجامعة وما يدرهم ما الجامعة قال قلت جعلت فداك وما الجامعة قال صحيفة طولها سبعون ذراعا بذراع رسول الله صلى الله عليه وآله املاء من فلق فيه وخطه على عليه السلام بيمينه فيها كل حلال وحرام وكل شيء يحتاج إليه الناس حتى الأرض في الخدش.

4 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from one of his men, from Ahmad Bin Umar Al-Halby, from Abu Baseer who said:

'Abu Abdullah^{asws} said: 'O Abu Muhammad, with us^{asws} is *Al-Jami'a*, and do they know what is *Al-Jami'a*?' I said, 'May I be sacrificed for you^{asws}, and what is *Al-*

Jami'a? He^{asws} said: 'A Parchment the length of seventy arms length by the arms of the Messenger of Allah^{saww} dictated from his^{saww} own holy tongue, recorded onto it by the writing of Ali^{asws} by his^{asws} right hand. In it is every Permissible and Prohibition, and everything needed for the people, even the compensation for a scratch'.

(5) حدثنا يعقوب بن يزيد عن ابن ابي عمير عن ابراهيم بن عبد الحميد وابي المعز عن حمرا بن اعين عن ابي جعفر عليه السلام قال اشار إلى بيت كبير وقال يا حمرا ان في هذا البيت صحيفة طولها سبعون ذراعا بخط علي واملاء رسول الله ولو ولينا الناس لحكمنا بينهم بما انزل الله لم نعد ما في هذه الصحيفة

5 – It has been narrated to us Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibrahim Bn Abdul Hameed, and Abu Al-Ma'za, from Hamraan Bin Ayn, who has said the following:

Abu Ja'far^{asws} indicated towards the Great House and said: 'O Hamraan, in this house is a Parchment seventy cubits long in the writing of Ali^{asws} and dictated by the Messenger of Allah^{saww}, and had the people taken us^{asws} as the Masters (Wali), we^{asws} would have ruled between them by what Allah^{azwj} has Sent down, without looking into what is in this Parchment'.

(6) حدثنا يعقوب بن يزيد عن الحسن بن علي الوشا عن عبد الله بن سنان عن ابي عبد الله عليه السلام قال سمعته يقول ان عندنا صحيفة طولها سبعون ذراعا املاء رسول الله صلى الله عليه وآله وخطه على بيده وان فيها لجميع ما يحتاج إليه الناس حتى ارش الخدش.

6 – It has been narrated to us Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al-Washa, from Abdullah Bin Sinan, who has said:

'I heard Abu Abdullah^{asws} say: 'With us^{asws} is parchment of seventy cubits in length, dictated by the Messenger of Allah^{saww}, and put in writing by Ali^{asws} by his^{asws} hand. In it is the totality of what is needed for the people, even the compensation for a scratch'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ايوب عن القاسم عن بريد بن معاوية العجلي عن محمد بن مسلم قال قال أبو جعفر عليه السلام ان عندنا صحيفة من كتب على طولها سبعون ذراعا فنحن نتبع ما فيها لانعدها وسئلته عن ميراث العلم ما بلغ اجوامع هو من العلم ام فيه تفسير كل شيء من هذه الأمور التي تتكلم فيه الناس مثل الطلاق والفرايض فقال ان عليا كتب العلم كله القضاء والفرايض فلو ظهر امرنا لم يكن شيء الا فيه نمضيها.

7 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Al-Qasim, from Bureyd Bin Muawiya Al-Ajaly, from Muhammad Bin Muslim who said:

'Abu Ja'far^{asws} said: 'With us^{asws} is a Parchment written by Ali^{asws}. Its length is of seventy cubits. We^{asws} follow what is in it. They are inimical towards us^{asws} and ask about the inherited knowledge of what has reached in the mosques whether it is from the knowledge or if in it is the explanation of everything from these matters, which the people talk about, for example divorce and the obligations'. He^{asws} said: 'Ali^{asws} wrote the whole of the knowledge, the judgements and the obligations. If something appears (in it), then we would have explained it already'.

(8) حدثنا يعقوب بن يزيد أو عن روه عن يعقوب عن محمد بن ابي عمير عن محمد بن حمرا عن سليمان بن خالد قال سمعت ابا عبد الله عليه السلام يقول ان عندنا لصحيفة يقال لها الجامعة ما من حلال ولا حرام الا وهو فيها حتى ارش الخدش.

8 – It has been narrated to us Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Hamraan, from Suleyman Bin Khalid who said:

'I heard Abu Abdullah^{asws} say: 'With us is the Parchment which is called *Al-Jami'a*. There is nothing from the Permissible and the Prohibited except that it is in it, even the compensation for a scratch'.

(9) حدثنا احمد بن محمد عن علي بن الحكم عن علي بن ابي حمزة عن ابي بصير عن ابي جعفر عليه السلام قال اخرج إلى أبو جعفر عليه السلام صحيفة فيها الحلال والحرام و الفرائض قلت؟؟ ما هذه قال هذه املاء رسول الله صلى الله عليه وآله وخطه على بيده قال فقلت فما تبلى قال فما يبلى قلت وما تدرس قال وما يدرسها قال هي الجامعة أو من الجامعة.

9 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ali Bin Abu Hamza, from Abu Baseer, who has said the following:

‘Abu Ja’far^{asws} brought out a Parchment to (show) me in which were the Permissible and the Prohibited, and the Obligations. I said, ‘What is this?’ He^{asws} said: ‘This is what the Messenger of Allah^{saww} dictated, and put in writing by Ali^{asws} by his^{asws} hand’. I said, ‘Does it not decay?’ He^{asws} said: ‘It does not decay’. I said, ‘What does it teach?’ He^{asws} said: ‘And what it teaches-this is *Al-Jami’a*’ or ‘from the *Jami’a*’.

(10) حدثنا يعقوب بن اسحق الرازي عن الحريري عن ابي عمران الارمني عن عبد الله بن الحكم عن منصور بن حازم وعبد الله بن ابي يعفور قال قال أبو عبد الله عليه السلام ان عندي صحيفة طولها سبعون ذراعا فيها ما يحتاج إليه حتى ان فيها ارش الخدش.

10 – It has been narrated to us Yaqoub Bin Is’haq Al-Razy, from Hareery, from Abu Umran Al-Armany, from Abdullah Bin Al-Hakam, from Mansour Bin Haazim and Abdullah Bin Abu Ya’four who said:

‘Abu Abdullah^{asws} said: ‘With us^{asws} is a Parchment, the length of which is seventy cubits. In it is what is needed for the people, it has even got the compensation for a single scratch’.

(11) حدثنا احمد بن الحسن بن علي بن فضال عن ابيه عن ابن بكير عن محمد بن عبد الملك قال كنا عند ابي عبد الله عليه السلام نحوا من ستين رجلا قال فسمعتة يقول عندنا والله صحيفة طولها سبعون ذراعا ما خلق الله من حلال أو حرام الا وهو فيها حتى ان فيها ارش الخدش.

11 – It has been narrated to us Ahmad Bin Al-Hassan bin Ali bin Fazaal, from his father, from Ibn Bakeyr, from Muhammad Bin Abdul Malik who said:

‘I was with Abu Abdullah^{asws}, and there were approximately sixty men. I hear him^{asws} say: ‘With us^{asws}, by Allah^{azwj} is a parchment, the length of it is seventy cubits. There is no Permissible or Prohibited Created by Allah^{azwj}, and it is in it. It has even got in it the compensation for a scratch’.

(12) حدثنا محمد بن الحسين عن محمد بن سنان عن عمار بن مروان عن المنخل؟ بن جميل بياع الجوارى عن جابر بن يزيد عن ابي جعفر عليه السلام قال قال أبو جعفر ع ان عندي لصحيفة فيها تسعة عشرة صحيفة قد حباها رسول الله صلى الله عليه وآله.

12 – It has been narrated to us Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Amaal Bin Marwan, from Al-Mankhal Bin Jameel, the retainer of Al-Jawaary, from Jabir Bin Yazeed, who has said:

Abu Ja’far^{asws} said: ‘The Parchment that is with us^{asws} has got twenty nine Parchments in it. This has been endowed by the Messenger of Allah^{saww}’.

(13) حدثنا محمد بن عيسى عن صفوان عن عبد الله بن مسكان عن زرارة قال دخلت عليه وفي يده صحيفة فغطاها منى بطيلسانه ثم اخرجها فقرأها على ان ما يحدث بها المرسلون كصوت السلسلة أو كمناجات الرجل صاحبه.

13 – It has been narrated to us Muhammad Bin Isa, from Safwaan, from Abdullah Bin Muskaan, from Zararah who said:

‘I visited him^{asws} and in his^{asws} hand was a Parchment. He^{asws} covered it from me by its covering, then brought it out, read from it of what is happening with the Messengers in a string of voices like the confidential whisper of the man to his companion’.

(14) حدثنا محمد بن عبد الحميد عن يونس بن يعقوب عن معتب قال قال اخرج الينا أبو عبد الله عليه السلام صحيفة عتيقة من صحف على عليه السلام فإذا فيها ما تقول إذا جلسنا لنتشهد.

14 – It has been narrated to us Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Ma'tab who said:
'Abu Abdullah^{asws} brought out to us an old Parchment of Ali^{asws}. In it was what it was said to be. We sat down and witnessed it'.

(15) حدثنا ابراهيم بن هاشم بن يحيى بن ابي عمران عن يونس عن حماد بن عثمان عن عمرو بن ابي المقدام عن ابي بصير عن ابي عبد الله عليه السلام قال سمعته يقول وذكر ابن شبرمه فقال أبو عبد الله عليه السلام اين هو من الجامعة املاء رسول الله وخطه على بيده فيها الحلال والحرام حتى ارش الخدش.

15 – It has been narrated to us Ibrahim Bin Hashim Bin Yahya Bin Abu Umr, from Yunus, from Hamad Bin Usman, from Amro Bin Abu Al-Maqdaam, from Abu Baseer, who has narrated:
'I heard Abu Abdullah^{asws} say and mentioned Ibn Shabramah: 'We have the *Al-Jami'a* dictated by the Messenger of Allah^{saww} and written by Ali^{asws} in which is the Permissible and the Prohibited, even the compensation for a scratch!'

(16) حدثنا عبد الله بن محمد بن الوليد عن روه عن يونس بن يعقوب عن منصور بن حازم قال سمعت ابا عبد الله عليه السلام يقول ان عندنا صحيفة فيها ما يحتاج إليه حتى ان فيها ارش الخدش.

16 – It has been narrated to us Abdullah Bin Muhammad Bin Al-Waleed, from Yunus Bin Yaqoub, from Mansour Bin Hazim who said:
'I heard Abu Abdullah^{asws} say: 'With us^{asws} is a Parchment in which is what is needed for the people, it has even got in it the compensation for a scratch'.

(17) حدثنا علي بن اسماعيل عن علي بن النعمان عن سويد عن ابي ايوب عن ابي بصير عن ابي جعفر عليه السلام قال كنت عنده فدعا بالجامعة فنظر فيها أبو جعفر عليه السلام فإذا فيها المرأة تموت وتترك زوجها ليس لها وارث غيره قال فله المال كله.

17 – It has been narrated to us Ali Bin Ismail, from Ali Bin Al-No'man, from Suweyd, from Abu Ayub, from Abu Baseer, who has said:
Abu Ja'far^{asws} said, when I was with him^{asws}. He^{asws} called for *Al-Jami'a*. Abu Ja'far^{asws} looked in it. In it was, if the woman dies and leaves her husband, and there is no inheritor for her other than him, he^{asws} said: 'The whole of the property belongs to him'.

(18) حدثنا محمد بن الحسين عن جعفر بن بشير عن ابان عن عبد الرحمن بن ابي عبد الله عن ابي عبد الله عليه السلام قال سمعته يقول ان في البيت صحيفة طولها سبعون ذارعا ما خلق الله من حلال ولا حرام الا وفيها حتى ارش الخدش.

18 – It has been narrated to us Muhammad Bin Al-Husayn, from Ja'far Bin Bashir, from Aban, from Abdul Rhamaan Bin Abu Abdullah, who has reported the following:
'I heard Abu Abdullah^{asws} say: 'In the house there is a Parchment, the length of which is seventy cubits. No Permissible or Prohibited has been Created by Allah^{saww} but it is in it, even the compensation for a scratch'.

(19) حدثنا العباس بن معروف عن القاسم بن عروة وعبد الله بن جعفر عن محمد بن عيسى عن القاسم بن العروة عن ابن العباس عن ابي عبد الله عليه السلام قال والله ان عندنا لصحيفة طولها سبعون ذراعا فيها جميع ما يحتاج إليه الناس حتى ارش الخدش املاء رسول الله صلى الله عليه وآله وكتبه على بيده صلوات الله عليه.

19 – It has been narrated to us Al-Abbas Bn Ma'rouf, from Al-Qasim Bin Urwat, and Abdullah Bin Ja'far, from Muhammad Bin Isa, from Al-Qasim Bin Al-Urwat, from Ibn Al-Abbas, who has narrated the following:
Abu Abdullah^{asws} said: 'By Allah^{azwj}, with us^{asws} is the Parchment, the length of which is seventy cubits. In it is all that will be needed by the people, even the compensation for a scratch. This was dictated by the Messenger of Allah^{saww} and written by Ali^{asws} by his^{asws} hand'.

(20) حدثنا محمد بن عيسى عن الحسين بن سعيد عن فضالة بن ايوب عن قاسم بن يزيد عن محمد بن ابي عبد الله عليه السلام قال ان عندنا صحيفة من كتاب على أو مصحف على ع طولها سبعون ذراعا فنحن نتبع ما فيها فلا نعدوها.

20 – It has been narrated to us Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Qasim Bin Yazeed, from Muhammad, from one of them^{asws} having said: 'With us^{asws} is Parchment from writing of Ali^{asws}, or 'Vulgate of Ali^{asws}, the length of which is seventy cubits. We^{asws} follow what is in it. And we^{asws} don't exceed it'.

(21) حدثنا محمد بن عبد الحميد عن يونس بن يعقوب عن منصور بن حازم عن ابي عبد الله عليه السلام قال قلت يذكرون عندكم صحيفة طولها سبعون ذراعا فيها ما يحتاج الناس إليه حتى ارش الخدش قال وان هذا لهو العلم قال فقال أبو عبد الله ع ليس هذا هو العلم انما هو اثر عن رسول الله صلى الله عليه وآله ان العلم الذي يحدث في كل يوم وليلة.

21 – It has been narrated to us Muhammad Bin Abdul Hameed, from Yunus Bin Yaquob, from Mansour Bin Haazim, who has said:

I said to Abu Abdullah^{asws}: 'It has been mentioned that there is a Parchment with you^{asws} the length of which is seventy cubits. In it is what the people need, even the compensation for a scratch. This is, surely, the knowledge'. Abu Abdullah^{asws} said: 'This is not that knowledge, but these are the effects from the Messenger of Allah^{saww}. The knowledge is that which happens every day and night'.

(22) حدثنا محمد بن عيسى عن يونس عن حماد عن عمرو بن ابي المقدم عن ابي بصير عن ابي عبد الله ع قال سمعته يقول وذكر ابن شبرمه في فتياؤه بها اين هو من الجامعة املاء رسول الله بخط على ع فيها جميع الحلال والحرام حتى ارش الخدش.

22 – It has been narrated to us Muhammad Bin Isa, from Yunus, from Hamaad, from Amro Bin Abu Al-Maqdaam, from Abu Baseer, who has said:

'I heard Abu Abdullah^{asws} say and mentioned Ibn Shabramah regarding the Fatwas which he had been issuing: 'Where is he from Al-Jami'a dictated by the Messenger of Allah^{saww} and written by Ali^{asws}. In it is the totality of the Permissible and the Prohibition, even the compensation of a scratch'.

(23) حدثنا محمد بن عيسى عن فضالة عن ابان عن ابي شبيب قال سمعت ابا عبد الله ع يقول ضل علم ابن شبرمه عند الجامعة لم تدع لاحد كلاما فيها علم الحلال والحرام ان اصحاب القياس طلبوا العلم بالقياس فلم يزداهم من الحق الا بعدا وان دين الله لا يصاب بالقياس.

23 – It has been narrated to us Muhammad Ibn Isa, from Fazaalat, from Aban, from Abu Sheyba who said:

'I heard Abu Abdullah^{asws} say: 'Misguidance is the knowledge of Ibn Shabramah. In Al-Jami'a, it does not let anyone talk, for in it is the knowledge of the Permissible and the Prohibited. The People of analogy seek knowledge by way of analogies. It does not increase them from the truth except for the distance from it, and the Religion of Allah^{azwj} cannot be attained by analogies'.

(24) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن قاسم عن عن عبد الله بن سنان قال سمعت ابا عبد الله عليه السلام يقول ان جبرئيل اتى رسول الله بصحيفة مختومة بسبع خواتيم من ذهب وامر إذا حضره اجله ان يدفعها إلى على بن ابي طالب فيعمل بما فيه ولا يجوز غير ذلك إلى غيره وان يأمر كل وصى من بعده ان يفك خاتمه ويعمل بما فيه ولا يجوز غيره.

24 – It has been narrated to us Muhammad Bin Al-Husayn, from Muhas Bin Sa'dan, from Abdullah Bin Qasim, from Abdullah Bin Sinan who said:

'I heard Abu Abdullah^{asws} say: 'Jibraeel came to the Messenger of Allah^{saww} with a Parchment sealed by seven seals of gold, and ordered for it to be handed over to Ali^{asws} Bin Abu Talib^{asws} in his presence. He^{asws} acted by what is in it, and this was not permitted to anyone else other than him^{asws}, and ordered for every successor

after him^{asws} to undo its seal and act in accordance with it, and this was not permitted to anyone other than him^{asws}.

(13) باب آخر فيه امر الكتب.

CHAPTER 13 – ANOTHER CHAPTER REGARDING THE MATTER OF THE BOOK

(1) حدثنا علي بن الحسين عن علي بن فضال عن ابيه عن ابراهيم بن محمد الاشعري عن مروان عن الفضيل بن يسار قال قال لي أبو جعفر ع يا فضيل عندنا كتاب على سبعون ذراعاً ما على الارض شيء يحتاج إليه الا وهو فيه حتى ارش الخدش ثم خطه بيده على ابهامه.

1 – It has been narrated to us Ali Bin Al-Husayn, from Ali Bin Fazaal, from his father, from Ibrahim Bin Muhammad Al-Ashary, from Marwaan Al-Fazel Bin Yasaar who said:

‘Abu Ja’far^{asws} said to me: ‘O Fazeyl, with us^{asws} is a Book of seventy cubits. There is nothing on the Earth that you need except it is in it, even the compensation for a scratch. Ali^{asws} has written, in it, with his^{asws} hand about the ambiguities’.

(2) حدثنا علي بن الحسن عن ابيه عن ابراهيم بن محمد عن مروان قال سمعت ابا عبد الله عليه السلام يقول عندنا كتاب على عليه السلام سبعون ذراعاً.

2 – It has been narrated Ali Bin Al-Hassan, from his father, from Ibrahim Bin Muhammad, from Marwaan who said:

‘I heard Abu Abdullah^{asws} say: ‘With us^{asws} is a Book of Ali^{asws} of seventy cubits’.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن محمد بن ابي عمير عن محمد بن حكيم عن ابي الحسن عليه السلام قال انما هلك من كان قبلكم بالقياس ان الله تبارك وتعالى لم يقبض نبيه حتى اكمل له جميع دينه في حلاله وحرامه فجاءكم مما تحتاجون إليه في حيوته وتستغيثون به وباهل بيته بعد موته وانها مصحف عند اهل بيته حتى ان فيه لارش خدش الكف ثم قال ان ابا حنيفة لعنه الله ممن يقول قال علي وانا قلت.

3 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Hakim, who has said the following:

Abu Al-Hassan^{asws} said: ‘But, destroyed was the one before you due to his analogies. Surely, Allah^{azwj} Blessed and High did not Capture His^{azwj} Prophet^{saww} (died) until Completed for him^{saww} the totality of His^{azwj} Religion regarding His^{azwj} Permissible and His^{azwj} Prohibited.

He^{azwj} has Arranged for you all that you required from him^{saww} in his^{saww} lifetime, and you seek by him^{saww} and his^{saww} People^{asws} of the Household after his^{saww} death, and it is a Parchment with the People^{asws} of his^{saww} Household, in it is the compensation for a scratch on the wrist’. Then said: ‘That Abu Hanifa^{la}, may Allah^{azwj} Curse him^{la} for he^{la} says, ‘Ali^{asws} said this, I^{la} say this (different - implying that his^{la} knowledge is superior! Nouzobilla)’.

(4) حدثنا احمد بن محمد عن محمد بن علي عن عبد الرحيم بن محمد الاسدي عن عنبسة العابد قال سمعت ابا عبد الله عليه السلام يقول ان في كتاب الذي هو املاء رسول الله صلى الله عليه وآله وخطه على بيده ان كان في شيء شوم ففي النساء.

4 – It has been narrated to us Ahmad Bin Muhammad, from Muhammad Bin Ali, from Ali, from Abdul Raheem Bin Muhammad Al-Asady, from Anbasat Al-Aabid who said:

‘I heard Abu Abdullah^{asws} say: ‘In the Book which was dictated by the Messenger of Allah^{as}, and written by Ali^{asws} by his^{asws} hand, it has in it everything even about a hidden wickedness of a woman’.

(5) حدثنا احمد بن محمد عن الحسن بن علي عن عبد الله بن سنان عن ابي عبد الله عليه السلام قال سمعته يقول ان عندنا جلدا سبعون ذراعاً املى رسول الله وخطه على بيده وان فيه جميع ما يحتاجون إليه حتى ارش الخدش.

5 – It has been narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Abdullah Bin Sinan, who has said:

‘I heard Abu Abdullah^{asws} say: ‘With us^{asws} is a volume of seventy cubits, dictated by the Messenger of Allah^{saww} and written by Ali^{asws} by his^{asws} hand, and in it is the totality of what is needed, even the compensation for a scratch’.

(6) حدثنا ابراهيم بن هاشم عن جعفر بن محمد بن عبد الله بن ميمون القداح عن ابي عبد الله عليه السلام عن ابيه قال في كتاب على كل شيء يحتاج إليه حتى ارش الخدش والارش.

6 - It has been narrated to us Ibrahim Bin Haashim, from Ja'far Bin Muhammad Bin Abdullah Bin Maymoun Al-Qadaah, who has said:

Abu Abdullah^{asws} from his^{asws} father^{asws}, having said: ‘In the Book of Ali^{asws} there is everything that you need, even the compensation for a scratch and the penalties’.

(7) حدثنا ابراهيم بن هاشم عن يحيى بن ابي عمران عن يونس عن حماد قال سمعت ابا عبد الله عليه السلام يقول ما خلق الله حلالا ولا حراما الا وله حد كحد الدور وان حلال محمد حلال إلى يوم القيمة وحرامه حرام إلى يوم القيمة ولان عندنا صحيفة طولها سبعون ذراعا وما خلق الله حلالا ولا حراما الا فيها فما كان من الطريق فهو من الطريق و ما كان من الدور فهو من الدور حتى ارش الخدش وما سواها والجلدة ونصف الجلدة.

7 – It has been narrated to us Ibrahim Bin Hashaam, from Yahya Bin Abu Umran, from Yunus, from Hamaad who said,

‘I heard Abu Abdullah^{asws} say: ‘Allah^{azwj} has not Created any Permissible or Prohibited except set a limit for it like a limit of the circle, and the Permissible of Muhammad^{saww} is permissible up to the Day of Judgement and the Prohibition of Muhammad^{saww} is prohibited up to the Day of Judgement, and with us^{asws} is a Parchment the length of which is seventy cubits, and Allah^{azwj} has not Created any Permissible or any Prohibition except that it is in it. What was from the permissible, it is from the permissible, and what was from the forbidden, it is from the forbidden, even the compensation for a scratch, and so forth, and the lashing and half a lashing’.

(8) حدثنا محمد بن عيسى عن فضالة عن ابي بصير عن ابي عبد الله عليه السلام قال سمعته يقول وذكر ابن شبرمة في فتياه فقال اين هو من الجامعة املى رسول الله صلى الله عليه وآله وخطه على عليه السلام بيده فيها جميع الحلال والحرام حتى ارش الخدش فيه.

8 – It has been narrated to us Muhammad Bin Isa, from Fazaalat, from Abu Baseer, who has said the following:

‘I heard Abu Abdullah^{asws} say, and mentioned Ibn Shabramah regarding his Fatwas, he^{asws} said: ‘Where is he from Al-Jami’a dictated by the Messenger of Allah^{saww}, and written by Ali^{asws} by his^{asws} hand, in it is the totality of the Permissible and the Prohibited, even the compensation for a scratch’.

(9) حدثنا محمد بن احمد عن محمد بن الحسين عن ابن سنان عن ابي الجارود عن ابي جعفر عليه السلام قال ان الحسين لما حضره الذي حضره دعا ابنته الكبرى فاطمة فدفع إليها كتابا ملفوفا ووصية ظاهرة ووصية باطنة وكان على بن الحسين مبطونا لا يرون الا انه لما به فدفعت فاطمة الكتاب إلى على بن الحسين ثم صار ذلك الينا فقلت فما في ذلك فقال فيه والله جميع ما يحتاج إليه ولد ادم إلى ان تقنى الدنيا.

9 – It has been narrated to us Muhammad Bin Ahmad, from Muhammad Bin Al-Husayn, from Ibn Sinan, from Abu Al-Jaroud, who has said the following:

Abu Ja'far^{asws} having said: ‘When Al-Husayn^{asws} presented which he^{asws} presented, called over his^{asws} eldest daughter Fatima^{as} and handed over to her^{as} a wrapped Book and an apparent will and a hidden will, and Ali Bin Al-Husayn^{asws} was hidden and did not see except when Fatima^{as} handed over to him^{asws} the Book to Ali^{asws} Bin Al-Husayn^{asws}. Then that was passed on to us^{asws}. I said, ‘What is in it?’ He^{asws} said:

'In it, by Allah^{azwj}, is the totality of what is needed for the people, from the coming of Adam^{as} up to the annihilation of the world'.

(10) وعن حنان عن عثمان بن زياد قال دخلت على ابي عبد الله فقام باصبعه على ظهر كفه فمسحها عليه ثم قال ان عدنا لأرش هذا فما دونه.

10 – And from Hanaan, from Usman Bin Ziyad who said:

'I visited Abu Abdullah^{asws}. He^{asws} stood up and wiped his^{asws} finger on the back of his^{asws} hand, then said: 'With us is the compensation (penalty) for this and other than this'.

(11) حدثنا محمد بن عيسى عن الحسين بن سعيد عن جعفر بن بشير عن رجل عن ابي عبد الله عليه السلام قال ما ترك على عليه السلام شيئا الا كتبه حتى ارش الخدش.

11 – It has been narrated to us Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ja'far Bin Bashir, from a man, who has said the following:

Abu Abdullah^{asws} having said: 'Ali^{asws} did not avoid anything but he^{asws} wrote it down, even the compensation for a scratch'.

(12) حدثنا موسى بن جعفر عن محمد بن جعفر عن محمد بن عبد الجبار عن ابن ابي نجران عن ابي الجارود قال لما حضر من امر الحسين ما حضر دفع وصية ظاهرة في كتاب مدرج إلى ابنته فلما ان كان من امر الحسين ع ما كان دفعت ذلك إلى علي بن الحسين عليه السلام قال قلت وما فيه يرحمك الله قال ما يحتاج إليه ولد ادم منذ كانت الدنيا إلى ان تقنى

12 – It has been narrated to us Musa Bin Ja'far, from Muhammad Bin Ja'far, from Muhammad Bin Abdul Jabbar, from Ibn Abu Najraan, from Abu Al-Jaroud who said:

'When the Command from the Commands presented itself, Al-Husayn^{asws} handed over the apparent will in a listed Book to his^{asws} daughter^{as}. When the Command transpired, that was handed over to Ali^{asws} Bin Al-Husayn^{asws}. I said, 'What is in it, may Allah^{azwj} have Mercy on you^{asws}'. He^{asws} said: 'Whatever is needed for you, since the coming of Adam^{as} in the world up to its annihilation'.

(13) حدثنا محمد بن الحسين عن الحسن بن محبوب عن علي بن رئاب عن ابي عبيدة عن ابي عبد الله ع انه سئل عن الجامعة فقال تلك صحيفة سبعون ذراعا في عرض الأديم.

13 – It has been narrated to us Muhammad Bin Al-Husayn, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda, who has said the following:

Abu Abdullah^{asws} was questioned about Al-Jami'a, he^{asws} said: 'That is the Parchment of seventy cubits in an expanded display'.

(14) حدثنا محمد بن الحسين عن جعفر بن بشير عن محمد بن الفضيل عن بكر بن كرب الصيرفي قال سمعت ابا عبد الله ع يقول ما لهم ولكم وما يريدون منكم وما يعيبونكم يقولون الرافضة نعم والله رفضتم الكذب واتبعتم الحق اما والله ان عندنا ما لا يحتاج إلى احد والناس يحتاجون إلينا ان عندنا الكتاب باملاء رسول الله صلى الله عليه وآله وخطه على بيده صحيفة طولها سبعون ذراعا فيها كل حلال وحرام.

14 – It has been narrated to us Muhammad Bin Al-Husayn, from Ja'far Bin Bashir, from Muhammad Bin Al-Fazeyl, from Bakr Bin Karb Al-Sayrafi who said:

'I heard Abu Abdullah^{asws} say: 'What is it to them, and what is it to you, and what do they want from you, and they are not criticising (finding fault) you when they say to you *Al-Rafiza* (The Rejectors). Yes, by Allah^{azwj}, you reject the falsehood, and follow the truth, but, by Allah^{azwj}, for what we^{asws} have with us^{asws} we^{asws} have no need for any one, and all the people are in need from us^{asws}. With us^{asws} is a Book dictated by the Messenger of Allah^{saww}, put in writing by the hand of Ali^{asws}, a Parchment the length of which is seventy cubits, in which is every Permissible and Prohibited'.

(15) حدثنا محمد بن حسان ويعقوب بن اسحق عن ابي عمران الارمني عن محمد بن علي بن اسباط عن يعقوب بن سالم عن ابي الحسن العبدى عن علي بن ميسرة عن ابي اراكة قال كنامع على ع بمسكن فحدثنا ان عليا ورث من رسول

15 – It has been narrated to us Muhammad Bin Hasaan and Yaqoub Bn Is'haq, from Abu Umran Al-Armayn, from Muhammad Bin Ali Bin Asbaat, from Yaqoub Bin Saalim, from Abu Al-Hassan Al-Abady, from Ali Bin Maysera, from Abu Arakat who said:

'We were at the residence of Ali^{asws} where we were discussing that Ali^{asws} had inherited from the Messenger of Allah^{saww} the sword, and someone said the mule, and someone said that he^{asws} inherited a Parchment regarding the bearing of the sword. When Ali^{asws} came out we were discussing this. He^{asws} said: 'By Allah^{azwj}, If I^{asws} were to unroll it, and he^{saww} had permitted me^{asws} to narrate to you, a year would go by without me having repeated a word, and by Allah^{azwj}, I^{asws} have with me^{asws} many Parchments having contracts/treaties of the Messenger of Allah^{saww}, and the People^{asws} of his^{saww} Household, and among these is a Parchment which is called *Al-Abeyta*, and nothing worse will come upon the Arabs from us^{asws}, and in it are sixty flamboyant tribes from the Arabs, there is no share from Islam for them'.

(16) حدثنا محمد بن عيسى عن فضالة عن ابان عن ابي شبيب قال سمعت ابا عبد الله ع يقول ضل علم ابن شبرمة عند الجامعة ان الجامعة لم تدع لاحد كلاما فيها علم الحلال والحرام ان اصحاب القياس طلبوا العلم بالقياس فلم يزداهم من الحق الا بعدا وان دين الله لا يصاب بالقياس.

16 – It has been narrated to us Muhammad Bin Isa, from Fazaalat, from Abaan, from Abu Sheyba who said:

'I heard Abu Abdullah^{asws} say: 'Misguidance is the knowledge of Ibn Shabramat. With *Al-Jami'a*, *Al-Jamia*, it does not let anyone talk, for in it is the knowledge of the Permissible and the Prohibited. The People of analogy seek knowledge by way of analogies. It does not increase them from the truth except for the distance from it, and the Religion of Allah^{azwj} cannot be attained by analogies

(17) محمد بن الحسين عن موسى بن سعدان عن عبد الله بن سنان قال سمعت ابا عبد الله ع يقول ان جبرئيل اتى رسول الله صلى الله عليه وآله بصحيفة مختومة بسبع خواتيم من ذهب و امره اذا حضره اجله ان يدفعها إلى علي بن ابي طالب ع فيعمل بما فيها ولا يجوز له إلى غيره.

17 – Muhammad Bin Al-Husayn, form Musa Bin Sa'dan, from Abdullah Bin Sinan who said:

'I heard Abu Abdullah^{asws} say: 'Jibrael came to the Messenger of Allah^{saww} with a Parchment sealed by seven seals of gold, and ordered it to be handed over to Ali^{asws} Bin Abu Talib^{asws} in his presence. He^{asws} acted by what was in it, and it was not permitted for anyone else'.

(18) حدثنا محمد بن الحسين بن سعيد عن محمد بن ابي عمير عن محمد بن حكيم عن ابي الحسن عليه السلام قال انما هلك من كان قبلكم بالقياس وان الله تبارك وتعالى لم يقبض نبيه حتى اكمله جميع دينه في حلاله وحرامه فجاءكم بما تحتاجون إليه في حياته وتستغيثون به وباهل بيته بعد موته وانها صحيفة عند اهل بيته حتى ان فيه ارش الخدش ثم قال ان ابا حنيفة ممن يقول قال علي عليه السلام وقلت انا.

18 – It has been narrated to us Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Abu Umeyr, from Muhammad Bin Hakim, who has said the following:

Abu Al-Hassan^{asws} having said: 'But, destroyed was the one before you due to his analogies. Surely Allah^{azwj} Blessed and High did not Capture His^{azwj} Prophet^{saww} (Shahadat) until Completed for him^{saww} the totality of His^{azwj} Religion regarding His^{azwj} Permissible and His^{azwj} Prohibited. He^{azwj} came to you with all that you required from him^{saww} in his^{saww} lifetime, and you seek by him^{saww} and his^{saww} People^{asws} of the Household after his^{saww} death, and it is a Parchment with the People^{asws} of his^{saww} Household, in it is the compensation for a scratch.' Then said:

‘That Abu Hanifa^{la}, may Allah^{azwj} Curse him^{la} for he^{la} says, ‘Ali^{asws} said this, I^{la} say this (different - implying that his^{la} knowledge is superior! Nouzobillah)’.

(14) باب في الانمة عليهم السلام انهم اعطوا الجفر و الجامعة ومصحف فاطمة عليها السلام

CHAPTER 14 – REGARDING THE IMAMS^{asws}, THEY^{asws} HAVE BEEN GIVEN AI-JAFR, AND AL-JAMIA AND THE PARCHMENT OF FATIMA^{asws}

(1) حدثنا احمد بن محمد عن علي بن الحكم عن الحسين بن ابي العلاء قال سمعت ابا عبد الله عليه السلام يقول عندي الجفر الابيض قال قلنا وای شيء فيه قال فقال لي زبور داود وتوریه موسى وانجيل عيسى وصحف ابراهيم والحلال والحرام ومصحف فاطمة ما ازعم ان فيه قرآنا وفيه ما يحتاج الناس اليها ولا نحتاج إلى احد حتى ان فيه الجلدة ونصف الجلدة وثلاث الجلدة وربع الجلدة وارش الخدش

1 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Al-Husayn Bin Abu Al-A'la who said:

'I heard Abu Abdullah^{asws} say: 'With me^{asws} is the White *Jafr*'. We said, 'And which of the things are in it?' He^{asws} said to me: 'The Psalms of Dawood^{as}, and the Torah of Musa^{as}, and the Evangel of Isa^{as}, and the Parchment of Ibrahim^{as}, and the Permissible and the Prohibited, and the Parchment of Fatima^{as}. I do not see there is anything in it from the Quran, and in it is what the people need from us^{asws}, and we do not need anyone, to the extent that in it is the information about a lashing, and half a lashing, and a third of a lashing, and a quarter of a lashing, and the compensation for a scratch.

وعندي الجفر الاحمر وما يدريهم ما الجفر قال قلنا جعلت فداك وای شيء في الجفر الاحمر قال السلاح وذلك انها تفتح للدم يفتحها صاحب السيف للقتل فقال له عبد الله بن ابي يعفور اصلحك الله فيعرف هذا بنو الحسن قال أي والله كما يعرف الليل انه ليل والنهار انه نهار ولكن يحملهم الحسد وطلب الدنيا ولو طلبوا الحق لكان خيرا لهم.

And with us is the Red *Jafr*, and what do they know what Al-*Jafr* is?' We said, 'May I be sacrificed for you^{asws}, and which of the things are in the Red *Jafr*?' He^{asws} said: 'Weapons, and that is because it is only opened for bloodshed. The owner of the sword opens it for killing'. Abdullah Bin Abu Ya'four said to him^{asws}, 'May Allah^{azwj} keep you well, 'May Allah^{azwj} keep you well, do the descendants of Al-Hassan^{asws} know this?' He^{asws} said: 'Yes, by Allah^{azwj}, just as they know the night that it is a night, and the day that it is a day, by they bear envy and seek the world, and had they sought the truth it would have been better for them'.

(2) حدثنا احمد بن الحسن بن علي بن فضال عن ابيه الحسن بن علي بن فضال عن ابي بكر واحمد بن محمد عن محمد بن عبد الملك قال كنا عند ابي عبد الله عليه السلام نحوا من ستين رجلا وهو وسطنا فجاء عبد الخالق بن عبد ربه فقال له كنت مع ابراهيم بن محمد جالسا فذكروا انك تقول ان عندنا كتاب على عليه السلام فقال لا والله ما ترك على كتابا وان كان ترك على كتابا ما هو الا اهابين ولوددت انه عند غلامي هذا فما ابالي عليه قال فجلس أبو عبد الله عليه السلام ثم اقبل علينا فقال ما هو والله كما يقولون انهما جفران مكتوب فيهما لا والله انهما لأهابان عليهما اصوافهما واشعارهما مد حوسين كتبنا في احدهما وفي الآخر سلاح رسول الله صلى الله عليه وآله وعندنا والله صحيفة طولها سبعون ذراعا ما خلق الله من حلال وحرام الا وهو فيها حتى ان فيها ارش الخدش وقام بظفره على ذراعه فخط به وعندنا مصحف اما والله ما هو بالقرآن.

2 – It has been narrated to us Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from his father Al-Hassan Bin Ali Bin Fazaal, from Abu Bakeyr and Ahmad Bin Muhammad, from Muhammad Bin Abdul Malik who said:

'I was with Abu Abdullah^{asws} and was one of sixty men, and he^{asws} was in the middle. Abdul Khaliq Bin Abd Rabi'e came and said to him^{asws}, 'I was seated with Ibrahim Bin Muhammad, he mentioned that you^{asws} have said, "With us^{asws} is the Book of Ali^{asws}?" However, he denied it and said: 'No, by Allah^{azwj}, Ali^{asws} did not leave a Book, and if Ali^{asws} has left a Book it would not be any but the Frightening ones (Ahabeen), and if I^{asws} wanted it, it is with this son^{asws} of mine^{asws}, it does not matter'.

Abu Abdullah^{asws} sat down, then turned towards us saying: 'By Allah^{azwj}, this is not as what they are saying, these are the two Jafrs, written in both of them, no, by Allah^{azwj}, they are both frightening to them^{asws}. The pages of both of these and the poems therein are very prolonged and beautiful. Our^{asws} Books are in one of them (Jafrs), and in the other are the weapons of the Messenger of Allah^{saww}, and with us^{asws}, by Allah^{azwj} is a Parchment of seventy cubits in length. There is no Permissible or Prohibition Created from Allah^{azwj} except that it is in it, even in it is the compensation for a scratch, and he^{asws} placed it on his^{asws} arm and wrote it, and with us is a Vulgate, but by Allah^{azwj}, it is not the Quran'.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد الجمال عن احمد بن عمر عن ابي بصير قال دخلت على ابي عبد الله عليه السلام فقلت له اني اسئلك جعلت فداك عن مسألة ليس ههنا احد يسمع كلامي فرفع أبو عبد الله عليه السلام سترا بيني وبين بيت اخر فاطلع فيه ثم قال يا ابا محمد سل عما بدا لك قال قلت جعلت فداك ان الشيعة يتحدثون. ان رسول الله صلى الله عليه وآله علم عليا عليه السلام بابا يفتح منه الف باب قال فقال أبو عبد الله عليه السلام يا ابا محمد علم والله رسول الله عليا الف باب يفتح له من كل باب الف باب قال قلت له والله هذا لعلم فنكت ساعة في الارض ثم قال انه لعلم وما هو بذلك

3 – It has been narrated to us Ahmad Bin Muhammad, from Al-Husayn Bin Saeed Al-Jamaal, from Ahmad Bin Umar, from Abu Baseer who said:

'I entered to (be with) Abu Abdullah^{asws}. I said to him, 'I would like to ask you^{asws} a question, may I be sacrificed for you^{asws}, is there anyone here who will overhear my words?' Abu Abdullah^{asws} lifted a veil between us and another room, looked inside it, then said: 'O Abu Muhammad, begin asking whatever you want to'. I said, 'May I be sacrificed for you^{asws}, the Shiites are narrating that the Messenger of Allah^{saww} gave to Ali^{asws} a door of knowledge which opens a thousand doors'.

Abu Abdullah^{asws} said: 'O Abu Muhammad, by Allah^{azwj}, the Messenger of Allah^{saww} gave to Ali^{asws} a thousand doors of knowledge, each of which opened to a thousand doors'. I said to him, 'By Allah^{azwj}, this is the knowledge'. He^{asws} marked the Earth with his^{asws} staff, then said: 'This is knowledge, but it is not that one'.

ثم قال يا ابا محمد وان عندنا الجامعة وما يدريهم ما الجامعة قال قلت جعلت فداك وما الجامعة قال صحيفة طولها سبعون ذراعا بذراع رسول الله صلى الله عليه وآله واملاء من فلق فيه وخط على يمينه فيها كل حلال وحرام وكل شيء يحتاج الناس إليه حتى الأرش في الخدش وضرب بيده إلى فقال تأذن لي يا ابا محمد قال قلت جعلت فداك انما انا لك اصنع ما شئت قال فغمزني بيده فقال حتى ارش هذا كانه مغضب قال قلت جعلت فداك هذا والله العلم قال انه لعلم وليس بذلك

Then said: 'O Abu Muhammad, and with us^{asws} is *Al-Jami'a*, and do they know what is *Al-Jami'a*?' I said, 'May I be sacrificed for you^{asws}, and what is *Al-Jami'a*?' He^{asws} said: 'A Parchment, the length of which is seventy cubits by the arm of the Messenger of Allah^{saww}, and it was dictated by his^{saww} own tongue and written by Ali^{asws} by his^{asws} right hand.

In it is every Permissible and Prohibition, and everything which is needed for the people, even the compensation for a scratch', and softly indicated me by his^{asws} hand. He^{asws} said: 'Allow me, O Abu Muhammad'. I said, 'May I be sacrificed for you^{asws}, I am for you^{asws} whatever it may be'. He^{asws} pinched me by his^{asws} hand and said: 'Even the compensation of this scratch'. He^{asws} looked thoughtful. I said, 'May I be sacrificed for you^{asws}, by Allah^{azwj}, this is the knowledge'. He^{asws} said: 'This is knowledge, but not that one'.

ثم سكت ساعة قال ان عندنا الجفر وما يدريهم ما الجفر مسك شاة أو جلد بعير قال قلت جعلت فداك ما الجفر قال وعاء احمر أو ادم احمر فيه علم النبيين والوصيين قلت هذا والله هو العلم قال انه لعلم وما هو بذلك

Then he^{asws} was silent for a while. He^{asws} said: 'With us^{asws} is *Al-Jafr*, and what do they know what is *Al-Jafr*, on the skin of a sheep or camel'. I said, 'May I be sacrificed for you^{asws}, what is *Al-Jafr*?'. He^{asws} said: 'The red container, in which is knowledge of the Prophets^{as} and the successors'. I said, 'By Allah^{azwj}, this is knowledge'. He^{asws} said: 'This is knowledge, but not that one'.

ثم سكت ساعة ثم قال وان عندنا لمصحف فاطمة عليه السلام وما يدريهم ما مصحف فاطمة قال مصحف فيه مثل قرانكم هذا ثلث مرات والله ما فيه من قرانكم حرف واحد انما هو شئ املاها الله واوحى اليها قال قلت هذا والله هو العلم قال انه لعلم وليس بذاك

Then he^{asws} was silent for a while, then said: 'And with us^{asws} is the Vulgate of Fatima^{asws}, and what do they know what is the Parchment of Fatima^{asws}? It contains within it the like of your Quran. This is three times as much, by Allah^{azwj}, there is not a single letter from your Quran in it, but it is a thing Dictated by Allah^{azwj} and Revealed unto her^{asws}'. I said, 'By Allah^{azwj}, this is knowledge'. He^{asws} said: 'This is knowledge, but not that one'.

قال ثم سكت ساعة ثم قال ان عندنا لعلم ماكان وما هو كائن إلى ان تقوم الساعة قال قلت جعلت فداك هذا والله هو العلم قال انه لعلم وما هو بذاك قال قلت جعلت فداك فای شئ هو العلم قال ما يحدث بالليل والنهار الأمر بعد الأمر والشئ بعد الشئ إلى يوم القيمة

He^{asws} was silent for a while, then said: 'With us^{asws} is the knowledge of what has been and what will be up to the Establishment of the Hour'. I said, 'May I be sacrificed for you^{asws}, by Allah^{azwj}, this is knowledge?' He^{asws} said: 'This is knowledge, but not that one'. I said, 'May I be sacrificed for you^{asws}, which thing is that knowledge?' He^{asws} said: 'What occurs by the night and the day, one matter after the other, and one thing after the other up to the Day of Judgement'.

(4) حدثنا حمزة بن يعلى عن محمد بن الفضيل عن الربيعي عن رفيد مولى ابى هبيرة قال قلت لابي عبد الله عليه السلام جعلت فداك يابن رسول الله يسير القائم بسيرة على ان ابى طالب في اهل السواد فقال لا يارفيد ان على بن ابى طالب سار في اهل السواد بما في الجفر الابيض وان القائم يسير في العرب بما في الجفر الاحمر قال فقلت له جعلت فداك وما الجفر الاحمر قال فامر اصبعه إلى حلقه فقال هكذا يعنى الذبح ثم قال يارفيد ان لكل اهل بيت مجيبا شاهدا عليهم شافعا لامثالهم.

4 – It has been narrated to us Hamza Bin Ya'la, from Muhammad Bin Al-Fazeyl, from Al-Rabe'i, from Rafeed the retainer of Abu Hubeyra who said:

'I said to Abu Abdullah^{asws}, may I be sacrificed for you^{asws}, O son of the Messenger of Allah^{saww}, Al-Qaim^{ajfj} will proceed by the characteristics (Seerat) of Ali^{asws} Bin Abu Talib^{asws} regarding the corrupt people'. He^{asws} said: 'No, O Rafeed, Ali^{asws} Bin Abu Talib^{asws} will proceed regarding the corrupt people, by what is in the white Jafr, and Al-Qaim^{asws} will proceed regarding the Arabs by what is in the Red Jafr'. I said to him^{asws}, 'May I be sacrificed for you^{asws}, and what is the Red Jafr?' He^{asws} moved his^{asws} finger across his^{asws} throat and said: 'Like this', meaning the slaughter. Then said: Then said: 'O Rafeed, for every person of the House (of Mohammed^{asws}) has to answer and is a witness on them and an intercessor for the like of them'.

(5) حدثنا محمد بن الحسين عن احمد بن محمد بن ابى نصر عن حماد بن عثمان عن على بن سعيد قال كنت جالسا عند ابى عبد الله ع وعنده محمد بن عبد الله بن على إلى جنبه جالسا وفي المجلس عبد الملك بن اعين ومحمد الطيار وشهاب بن عبد ربه فقال رجل من اصحابنا جعلت فداك ان عبد الله بن الحسن يقول لنا في هذا الامر ما ليس لغيرنا

5 – It has been narrated to us Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hamaad Bin Usman, from Ali Bin Saeed who said:

'I was sitting with Abu Abdullah^{asws}, and with him^{asws} was Muhammad Bin Abdullah Bin Ali sitting by his^{asws} side, and in the gathering were Abdullah Al-Malik Bin Ayn

and Muhammad Al-Tayaar and Shahaab Bin Abdul Rabah. A man from our companions said, 'May I be sacrificed for you^{asws}, that Abdullah Bin Al-Hassan said to us regarding this matter that it is not for anyone other than us'.

فقال أبو عبد الله عليه السلام بعد كلام اما تعجبون من عبد الله يزعم ان اباہ على لم يكن اماما ويقول انه ليس عندنا علم وصدق والله ما عنده علم ولكن والله واهوى بيده إلى صدره ان عندنا سلاح رسول الله صلى الله عليه وآله وسيفه ودرعه وعندنا والله مصحف فاطمة ما فيه آية من كتاب الله وانه لاملأ رسول الله صلى الله عليه وآله وخطه على عليه السلام بيده وعندنا والله الجفر وما يدرون ما هو أمسك شاة أو مسك بعير ثم اقبل اليانا وقال ابشروا اما ترضون انكم تجيئون يوم القيمة اخذين بحجرة على عليه السلام وعلى اخذ بحجرة رسول الله صلى الله عليه وآله.

Abu Abdullah^{asws} said after a few words: 'But, I^{asws} am surprised at Abdullah for thinking that the father of Ali^{asws} was not an Imam, and he says that with us^{asws} there is no knowledge and truth.

By Allah^{azwj}, there is no knowledge with him. By Allah^{azwj}, and he^{asws} placed his^{asws} hand on his^{asws} chest: 'With us^{asws} are the weapons of the Messenger of Allah^{saww}, and his^{saww} sword, and his^{saww} armour, and with us^{asws}, by Allah^{azwj}, is the Vulgate of Fatima^{asws}. There is no sentence in it from the Book of Allah^{azwj}, and it was dictated by the Messenger of Allah^{saww}, and it was written by Ali^{asws} by his^{asws} hand, and with us^{asws}, by Allah^{azwj}, is *Al-Jafr*, and what do they know what it is, on skin of a sheep or skin of a camel'. Then he^{asws} turned towards us and said: 'Have good news, for you will come on the Day of Judgement holding on to a part of Ali^{asws} and Ali^{asws} will be holding onto a part of the Messenger of Allah^{saww}'.

(6) حدثنا احمد بن محمد ومحمد بن الحسين عن الحسن بن محبوب عن علي بن رئاب عن ابي عبيدة قال سأل ابا عبد الله عليه السلام بعض اصحابنا عن الجعفر فقال هو جلد ثور مملو علما فقال له ما الجامعة فقال تلك صحيفة طولها سبعون ذراعا في عرض الاديم مثل فخذ الفالج فيها كلما يحتاج الناس إليه وليس من قضية الا وفيها ارش الخدش قال له فمصحف فاطمة فسكت طويلا ثم قال انكم لتبحثون عما تريدون وعما لا تريدون ان فاطمة مكثت بعد رسول الله صلى الله عليه وآله خمسة وسبعين يوما وقد كان دخلها حزن شديد على ابيها و كان جبرئيل يأتيها فيحسن عزاها على ابيها ويطيب نفسها ويخبرها عن ابيها ومكانه ويخبرها بما يكون بعدها في ذريتها وكان على يكتب ذلك فهذا مصحف فاطمة.

6 – It has been narrated to us Ahmad Bin Muhammad, and Muhammad Bin Al-Hassan, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda who said:

'One of our companions asked Abu Abdullah^{asws} about *Al-Jafr*, he^{asws} said: 'It is one the skin of a bull and is filled with knowledge'. He said to him^{asws}, 'What is *Al-Jami'a*?' He^{asws} said: 'That is a Parchment the length of which is seventy cubits in a mantle the like of the leg of a camel. In it, there is all that is needed by the people, and there is no judgement except that it is in it, including the compensation for a scratch.

He said to him^{asws}, 'The Vulgate of Fatima^{asws}?' He^{asws} was silent for a long time, then said: 'You are discussing and want to know, which is not for you. Fatima^{asws} remained after the Messenger of Allah^{saww} for seventy-five (75) days, and Syeda^{asws} had been overcome with extreme grief for her^{asws} father^{saww}, and so Jibraeel came over for solace and condolences over her^{asws} father^{saww}, and informed her^{asws} from her^{asws} father, and what has happened and informed her^{asws} of what will be happening after her^{asws} regarding her^{asws} descendants, and Ali^{asws} wrote that down. That is the Vulgate of Fatima^{asws}'.

(7) حدثنا احمد بن محمد عن علي بن الحكم أو غيره عن احمد بن محمد بن ابي نصر عن بكر بن كرب الصيرفي قال سمعت ابا عبد الله عليه السلام يقول اما والله ان عندنا مالا نحتاج إلى احد والناس يحتاجون اليانا ان عندنا لكتابا املاء رسول الله و خطه على صحيفة فيها كل حلال وحرام وانكم لتأتونا فتسئلونا فنعرف إذ اخذوا به ونعرف إذا تركوه.

7 – It has been narrated to us Ahmad Bin Muhammad, from Ali Bin Al-Hakam or someone else, from Ahmad Bin Muhammad Bin Abu Nasr, from Bakr Bin Karb Al-Sayrafi who said:

'I heard Abu Abdullah^{asws} say: 'But, by Allah^{azwj}, we^{asws} are in no need for anyone, and the people are dependent on us^{asws}. With us^{asws} is a 'writing' dictated by the Messenger of Allah^{saww} and it has been written by Ali^{asws} on a Parchment. In it every Permissible and Prohibition, and you should all come to us^{asws} for we^{asws} understand whether to take by it and we^{asws} understand whether to leave it'.

(8) حدثنا عباد بن سليمان عن سعد بن سعد عن علي بن ابي حمزة عن عبد صالح عليه السلام قال عندي مصحف فاطمة ليس فيه شيء من القرآن.

8 – It has been narrated to us Abaad Bin Suleyman, from Sa'd Bin Sa'd, from Ali Bin Abu Hamza, who has said the following:

Abd Saleh^{asws} (Seventh Imam Musa^{asws} Al-Kazim^{asws}) having said: 'With me^{asws} is the Parchment of Fatima^{asws}. There is nothing in it from the Quran'.

(9) حدثنا احمد بن الحسن بن علي بن فضال عن ابيه الحسن عن ابي المعز عن عنيسة بن مصعب قال كنا عند ابي عبد الله عليه السلام فأتني عليه بعض القوم حتى كان من قوله واخرى الله عدو له من الجن والانس فقال أبو عبد الله لقد كنا وعدونا كثير ولقد امسينا وما احد اعدى لنا من ذوى قراباتنا ومن ينتحل حبنا انهم ليكذبون علينا في الجفر قال قلت اصلحك الله وما الجفر قال وهو والله مسك ماعز ومسك ضأن ينطق احدهما بصاحبه فيه سلاح رسول الله صلى الله عليه وآله والكتب ومصحف فاطمة اما والله ما ازع ما ازع انه قرآن.

9 – It has been narrated to us Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from his father Al-Hassan, from Abu Al-ma'az, from Anbasat Bin Mas'ab who said:

'I was with Abu Abdullah^{asws}. A group praise him^{asws} to the extent that one of them said that Allah^{azwj} was an enemy to others from the Jinn and the humans'. He^{asws} said: 'We^{asws} have been Promised a lot, and I^{asws} have reached a point where no one is an enemy to us^{asws} from our^{asws} near ones, and the one who impersonates as one who loves us^{asws}, he is the one who has believed us^{asws} regarding *Al-Jafr*'. I said, 'May Allah^{azwj} Keep you well, and what is *Al-Jafr*?' He^{asws} said: 'And it is, by Allah^{azwj}, as if the goats (skin) and the sheep (skin), one of them speaks to its owner. In it are the weapons of the Messenger of Allah^{saww} and the book and Parchment of Fatima^{asws}, but, by Allah^{azwj}, I^{asws} do not find any of it in the Quran'.

(10) حدثنا يعقوب بن يزيد عن الحسن بن علي عن عبد الله بن سنان عن ابي عبد الله عليه السلام قال ذكر له وقعة ولد الحسن وذكرنا الجفر فقال والله ان عندنا لجلدي ماعز وضأن املاء رسول الله صلى الله عليه وآله وخط علي وان عندنا لصحيفة طولها سبعون ذراعا واملاها رسول الله وخطها على بيده وان فيها لجميع ما يحتاج إليه حتى ارش الخدش.

10 – It has been narrated to us Yaqoub Bin Yazeed, from Al-Hassan Bin Ali, from Abdullah Bin Sinan, who has said the following:

Abu Abdullah^{asws}, it was mentioned to him^{asws} the event of the birth of Al-Hassan^{asws} and we mentioned *Al-Jafr*, he^{asws} said: 'By Allah^{azwj}, With us^{asws} on the skins of sheep and goats, is what was dictated by the Messenger of Allah^{saww} and written by Ali^{asws} and with us^{asws} is a Parchment, the length of which is seventy cubits, and it was dictated by the Messenger of Allah^{saww} and it was written by Ali^{asws}, and in it is the whole of what is needed by the people, even the compensation for a scratch'.

(11) حدثنا محمد بن احمد بن العباس بن معروف عن ابي القاسم الكوفي عن بعض اصحابه قال ذكر ولد الحسن الجفر فقالوا ماهذا بشئ فذكر بشر ذلك لابي عبد الله عليه السلام فقال نعم هما اهابان اهاب ماعز واهاب ضأن مملوان علما كتبنا فيهما كل شيء حتى ارش الخدش.

11 – It has been narrated to us Muhammad Bin Ahmad Bin Al-Abbas Bin Ma'rouf, from Abu Al-Qasim Al-Kufi, from one of his companions who said:

'The son of Hassan mentioned *Al-Jafr*. He said, 'What thing is this?' Bishr mentioned that to Abu Abdullah^{asws}. He^{asws} said: 'Yes, They both fear, fear of a goat (skin) and

fear of a sheep (skin) filled with knowledge. In both of them is written everything, even the compensation for a scratch’.

(12) حدثنا احمد بن موسى عن علي بن اسماعيل عن صفوان عن عبد الله بن المغيرة عن عبد الله بن سنان عن ابي عبد الله عليه السلام قال سمعته يقول ويحكم اتدرون ما الجفر انما هو جلد شاة ليست بالصغيرة ولا بالكبيرة فيها خط على واملاء رسول الله صلى الله عليه وآله من فلق فيه مامن شئ يحتاج إليه الا وهو فيه حتى ارش الخدش.

12 – It has been narrated to us Ahmad Bin Musa, from Ali Bin Ismail, from Safwaan, from Abdullah Bin Al-Mugheira, from Abdullah Bin Sinan, who has said the following:

Abu Abdullah^{asws} said, ‘I heard him^{asws} say: ‘Woe be unto you, you don’t know what is Al-Jafr! But, it is skin of sheep, not small and not big. In it is the writing of Ali^{asws} and it was dictated by the Messenger of Allah^{saww} from his^{saww} own holy tongue. There is nothing that the people need, except it is in it, even the compensation for a scratch’.

(13) حدثنا احمد بن محمد عن ابن سنان عن رفيده مولى ابي هبيرة عن ابي عبد الله عليه السلام قال قال لي يارفيد كيف انت إذا رأيت اصحاب القائم قد ضربوا فساطيطهم في مسجد الكوفة ثم اخرج المثل الجديد على العرب الشديد قال قلت جعلت فداك ما هو قال الذبح قال قلت باى شئ يسير فيهم بما سار على بن ابي طالب في اهل السواد قال لا يارفيدان ان عليا عليه السلام سار بما في الجفر الابيض وهو الكف وهو يعلم انه سيظهر على شيعته من بعده وان القائم يسير بما في الجفر الاحمر وهو الذبح وهو يعلم انه لا يظهر على شيعته.

13 – It has been narrated to us Ahmad Bin Muhammad, from Ibn Sinan, from Rafeyda the retainer of Abu Hubeyra, who has said the following:

Abu Abdullah^{asws} said, ‘He^{asws} said to me: ‘O Rafeyda, how will it be if you were to see companions of Al-Qaim^{ajfj} meet you in the Mosque of Al-Kufa, then set out a new example and be extremely harsh on the Arabs?’ I said, ‘May I be sacrificed for you^{asws}, what is that?’ He^{asws} said: ‘The slaughter’. I said, ‘With what thing will he^{asws} deal with, by what Ali^{asws} Bin Abu Talib^{asws} dealt with the sinful people?’ He^{asws} said: ‘No. Ali^{asws} dealt by what is in the White Jafr, and he^{asws} refrained and he^{asws} knew that it will appear to the Shiites after him^{asws}, and Al-Qaim^{ajfj} will deal with what is in the Red Jafr, and this is the slaughter, and he^{asws} knows that it has not appeared on his^{asws} Shiites’.

(14) حدثنا احمد بن موسى عن الحسن بن علي بن النعمان عن ابي ذكريا يحيى عن عمرو الزيات عن ابان وعبد الله بن بكير قال لا اعلمه الا ثعلبة أو علاء بن رزين عن محمد بن مسلم عن احدهما عليه السلام انه لم يكن امام حتى خرج واشهر سيفه وانما تصلح في قریش یعنی الامامة قال فقال أبو عبد الله لا قوام كانوا يأتونه ويسألونه عما خلف رسول الله صلى الله عليه وآله إلى علي عليه السلام وعما خلف علي إلى الحسن عليه السلام ولقد خلف رسول الله صلى الله عليه وآله عندنا جلدا ما هو جلد جمال ولا جلد ثور ولا جلد بقرة الا اهاب شاة فيها كلما يحتاج إليه حتى ارش الخدش والظفر وخلفت فاطمة مصحفا ما هو قرآن ولكنه كلام من كلام الله انزل عليها املاء رسول الله وخط على عليه السلام.

14 – It has been narrated to us Ahmad Bin Musa, from Al-Hassan Bin Ali Bin Al-No’mān, from Abu zakariya Yahya, from Amro Al-Ziyaat, from Abaan and Abdullah Ibn Bakeyr who said that no one knows about it except for Tha’albat, or A’ala Bin Razeyn, from Muhammaad Muslim, who has said the following:

Imam^{asws} said, ‘He is not an Imam until the sword of his becomes well known and that he settles disputes within the Quraish, meaning the Imamate’. Abu Abdullah^{asws} said: ‘They were coming to him^{asws} and asking him^{asws} whether behind the Messenger of Allah^{saww} was Ali^{asws}, whether behind Ali^{asws} was Al-Hassan^{asws}, and the Messenger of Allah^{saww} left behind with us^{asws} a skin. It is neither skin of camel, nor skin of bull, nor skin of cow, but it is skin of sheep. In it is everything that is needed by the people, even the compensation of a scratch, and the victory, and Fatima^{asws} left behind a Vulgate, which is not the Quran, but it is the Speech from the Speech of Allah^{azwj} which Came down upon her^{asws}, dictated by the Messenger of Allah^{saww}, and written by Ali^{asws}’.

(15) حدثنا يعقوب بن يزيد ومحمد بن الحسين عن محمد بن أبي عمير عن عمر بن أذينة عن علي بن سعد قال كنت قاعدا عند أبي عبد الله عليه السلام وعنده أناس من أصحابنا فقال له معلى بن خنيس جعلت فداك ما لقيت من الحسن بن الحسن ثم قال له الطيار جعلت فداك بينا أنا أمشي في بعض السكك إذ لقيت محمد بن عبد الله بن الحسن على حمار حوله أناس من الزيدية فقال لي أيها الرجل إلى أي فأن رسول الله قال من صلى صلواتنا واستقبل قبلتنا واكل ذبيحتنا فذلك المسلم الذي له ذمة الله وذمة رسوله من شاء أقام ومن شاء ظعن فقلت له اتق الله ولا تغرنك هؤلاء الذين حولك فقال أبو عبد الله للطيار ولم تقل له غير هذا قال لا

15 – It has been narrated to us Yaqoub Bin Yazeed and Muhammad Bin Al-Husayn, from Muhammad Bin Abu Umeyr, from Umar Bin Azina, from Ali Bin Sa'd who said:

'I was sitting with Abu Abdullah^{asws} and with him^{asws} were people from our companions. Moala Bin Khunays said to him^{asws}, 'May I be sacrificed for you^{asws}, what happened when you^{asws} met Al-Hassan Bin Al-Hassan?' Then Al-Tayyar said to him^{asws}, 'May I be sacrificed for you^{asws}, let me clarify. I was walking in one of the markets when I met Muhammad Bin Abdullah Bin Al-Hassan on a donkey, and around him were people from the *Zaydis*. He said to me, 'O you, the man, over here, over here. The Messenger of Allah^{saww} said that the one who Prayed our^{asws} Prayers, and accepted that which we^{asws} have accepted, and eat what we^{asws} have slaughtered, that is the Muslim for whom Allah^{azwj} will take the Responsibility of and the Messenger of Allah^{saww} will take the responsibility of, whether he stands or whether he departs.

I said to him, 'Fear Allah^{azwj}, and do not deceive these who are around you'. Abu Abdullah^{asws} said to Al-Tayyar: 'And you did not say anything to him other than this?' He said, 'No'.

قال فهلا قلت له ان رسول الله صلى الله عليه وآله قال ذلك والمسلمون مقرون له بالطاعة فلما قبض رسول الله صلى الله عليه وآله ووقع الاختلاف انقطع ذلك فقال محمد بن عبد الله بن علي العجب لعبد الله بن الحسن انه يهزأ ويقول هذا في جفركم الذي تدعون فغضب أبو عبد الله عليه السلام فقال العجب لعبد الله بن الحسن يقول ليس فينا امام صدق ما هو بامام ولا كان ابوه اماما ويزعم ان علي بن ابي طالب لم يكن اماما و يرد ذلك واما قوله في الجفر فانما هو جلد ثور مذبوح كالجراب فيه كتب وعلم ما يحتاج الناس إليه إلى يوم القيمة من حلال وحرام املاء رسول الله صلى الله عليه وآله وخطه على عليه السلام بيده وفيه مصحف فاطمة ما فيه آية من القرآن وان عندي خاتم رسول الله صلى الله عليه وآله ودرعه وسيفه ولوائه وعندي الجفر على رغم انف من زعم.

He^{asws} said: 'I^{asws} would have said to him that the Messenger of Allah^{saww} said that and the Muslims accepted it by obedience. When the Messenger of Allah^{saww} was Captured (died), differences occurred, that (obedience) was cut off'. Muhammad Bin Abdullah Bin Ali, 'I wonder at Abdullah Bin Al-Hassan that he mocks at your^{asws} claim and this is in your^{asws} *Jafr*'.

Abu Abdullah said with concern: 'I^{asws} wonder at Abdullah Bin Al-Hassan saying that there is no true Imam with us^{asws}, and he is not an Imam and his father was not an Imam, and he alleges that Ali^{asws} Bin Abu Talib^{asws} is not an Imam^{asws}, and he responds that.

And as for his statement regarding *Al-Jafr*, it is the skin of a slaughtered bull, like a pouch. In it is writing and knowledge of whatever is needed by the people up to the Day of Judgement, from the Permissible and the Prohibited, dictated by the Messenger of Allah^{saww}, put in writing by Ali^{asws} by his^{asws} hand, and in it is the Vulgate of Fatima^{asws}, and there is no Verse in it from the Quran, and with me^{asws} is the seal of the Messenger of Allah^{saww}, and his^{saww} armour, and his^{saww} sword, and his^{saww} flag, and with me^{asws} is *Al-Jafr* in spite of what he claims'.

(16) حدثنا ابراهيم بن هاشم عن يحيى بن ابي عمران عن يونس عن رجل عن سليمان بن خالد قال قال ابو عبد الله عليه السلام ان في الجفر الذى يذكرونه لما يستوهم لانهم لا يقولون الحق والحق فيه فليخرجوا قضايا على عليه السلام وفرايضه ان كانوا صادقين وسلوهم عن الخالات والعمات وليخرجوا مصحف فاطمة فان فيه وصية فاطمة ومعه سلاح رسول الله صلى الله عليه وآله ان الله يقول أيتوني بكتاب من قبل هذا أو اثارة من علم ان كنتم صادقين.

16 – It has been narrated to us Ibrahim Bin Hashaam, from Yahya Bin Abu Umran, from Yunus, from a man, from Suleyman Bin Khalid who has said the following:

Abu Abdullah^{asws} said: 'In *Al-Jafr*, which they are mentioning, what disappoints them is that they are not speaking the truth, and the truth is in it (*Al-Jafr*). Let them bring out the judgement of Ali^{asws} and his^{asws} obligations if they were truthful. And ask them about the paternal aunts and the maternal aunts, and let them bring out the Parchment of Fatima^{asws} for in it is the will of Fatima^{asws} and with it are the weapons of the Messenger of Allah^{saww}. Allah^{azwj} Says [46:4] **Bring me a book before this or traces of knowledge, if you are truthful.**

(17) حدثنا محمد بن عبد الحميد عن محمد بن عمرو عن حماد بن عثمان عن عمر بن يزيد قال قلت لابي عبد الله عليه السلام الذى املاء جبرئيل على على عليه السلام اقرآن هو قال لا.

17 – It has been narrated to us Muhammad Bin Abdul Hameed, from Muhammad Bin Amro, from Hamaad Bin Usman, from Umar Bin Yazeed who said:

'I said to Abu Abdullah^{asws}, 'That which was dictated by Jibraeel to Ali^{asws} was the Quran?' He^{asws} said: 'No'.

(18) حدثنا احمد بن محمد عن عمر بن عبد العزيز عن حماد بن عثمان قال سمعت ابا عبد الله عليه السلام يقول تظهر الزنادقة في سنة ثمانية وعشرين ومائة وذلك لاني نظرت في مصحف فاطمة قال فقلت وما مصحف فاطمة ع فقال ان الله تبارك وتعالى لما قبض نبيه صلى الله عليه وآله دخل على فاطمة من وفاته من الحزن ما لا يعلمه الا الله عز وجل فارسل إليها ملكا يسلى عنها غمها ويحدثنا فشكت ذلك إلى امير المؤمنين عليه السلام فقال لها إذا احسست بذلك فسمعت الصوت فقولى لى فاعلمته فجعل يكتب كلما سمع حتى اثبت من ذلك مصحفا قال ثم قال اما انه ليس فيه من الحلال والحرام ولكن فيه علم ما يكون.

18 – It has been narrated to us Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hamaad Bin Usman who said:

'I heard Abu Abdullah^{asws} say: 'The *Al-Zanadiq* (Atheists) will appear in the year one hundred and twenty eight A.H., and that is what I^{asws} have seen in the Vulgate of Fatima^{asws}. I said, 'And what is the Vulgate of Fatima^{asws}? When Allah^{azwj} Captured His^{azwj} Prophet^{saww} (Shahadat), so much grief came over onto Fatima^{asws} from his^{saww} departure, that only Allah^{azwj} Mighty and Majestic Knows its extent. He^{azwj} Sent to her^{asws} an Angel to solace her^{asws} and speak to her^{asws}. She^{asws} complained about that to Amir-ul-Momineen^{asws}. He^{asws} said to her: 'If you^{asws} feel that and hear the voice, tell me^{asws}, I^{asws} will know about it'. He^{asws} wrote down everything that was heard until it all took the form of a Book.'. Then said: 'But, in it is not the knowledge of the Permissible and the Prohibited, but in it is the knowledge of future events'.

(19) حدثنا السندي بن محمد عن ابان بن عثمان عن على بن الحسين عن ابي عبد الله عليه السلام قال ان عبد الله بن الحسن يزعم انه ليس عنده من العلم الا ما عند الناس فقال صدق والله وعبد الله بن الحسن ما عنده من العلم الا ما عند الناس ولكن عندنا والله الجامعة فيها الحلال والحرام وعندنا الجفر ايدرى عبد الله بن الحسن ما الجفر مسك معز ام مسك شاة وعندنا مصحف فاطمة ع أما والله ما فيه حرف من القرآن ولكنه املاء رسول الله وخط على كيف يصنع عبد الله إذا جاء الناس من كل افق ويستلونه.

19 – It has been narrated to us Al-Sanady Bin Muhammad, from Abaan Bin Usman, from Ali Bin Al-Husayn, who has said the following:

Abu Abdullah^{asws}, said, 'This Abdullah Bin Al-Hassan thinks that he does not have knowledge with him except what the people have got'. He^{asws} said: 'True, by Allah^{azwj}, and Abdullah Bin Al-Hassan does not have knowledge with him except what is with the people, but with us^{asws}, by Allah^{azwj}, is *Al-Jami'a* in which is the

Permissible and the Prohibited, and with us^{asws} is Al-Jafr. Does Abdullah Bin Al-Hassan know what Al-Jafr is, skin of goat or skin of camel, and with us^{asws} is the Parchment of Fatima^{asws}, but by Allah^{azwj}, there is no letter in it which is from the Quran, but it is the dictation of the Messenger of Allah^{saww} and the writing of Ali^{asws}. How will Abdullah react if the people come to him from all directions and question him?’

(20) حدثنا محمد بن الحسين عن صفوان بن يحيى عن معلى بن خنيس عن ابي عبد الله عليه السلام انه قال في بنى عمه ولو انكم اذا سالوكم واجبتموه واحتجوكم بالامر كان احب إلى ان تقولوا لهم انا لسنا كما يبلغكم ولكننا قوم نطلب هذا العلم عند من هو اهله ومن صاحبه وهذا السلاح عند من هو وهذا الجفر عند من هو ومن صاحبه فان يكن عندكم فانا نبأيعكم وان يكن عند غيركم فانا نطلبه حتى نعلم.

20 – It has been narrated to us Muhammad Bin Al-Husayn, from Safwan Bin Yahya, from Moala Bin Khunays, who has said the following:

Abu Abdullah^{asws} having said regarding the clan of his^{asws} uncle: ‘And if they were to ask you and you were to answer and they were in need of the command, this would have been more beloved to me^{asws} than for you so say to them that I^{asws} am not as it has reached you, but we are a people who seek this knowledge from the one^{asws} who held it (before us^{asws}) and who is the master of it, and these weapons are with the one who is him^{asws}, and this *Al-Jafr* is with the one who is him^{asws} and the one who is the master of it. If these happen to be with you, then we^{asws} pledge allegiance to you, and if they happen to be with those other than you, then we^{asws} seek it until we^{asws} know’.

(21) حدثنا احمد بن محمد عن النضر بن سويد عن هشام بن سالم عن سليمان بن خالد قال سمعته يقول ان في الجفر الذى يذكرونه لما يسؤهم انهم لا يقولون الحق وان الحق لفيه فليخرجوا قضايا على وفرايضه ان كانوا صادقين وسلوهم عن الخالات والعمات وليخرجوا مصحفا فيه وصية فاطمة ع وسلاح رسول الله قال الله تعالى أيتونى بكتاب من قبل هذا أو اثاره من علم ان كنتم صادقين.

21 - It has been narrated to us Ahmad Bin Muhammad, from Al-Nazar Bin Suweyd, from Hashaam Bin Saalim, from Suleyman Bin Khalid who said:

‘I heard him^{asws} say: ‘In Al-Jafr, which they are mentioning, what displeases them is that they are not speaking the truth, and that the truth is in it (*Al-Jafr*). Let them bring the judgement of Ali^{asws} and his^{asws} (rules of) obligations if they are truthful. And ask them about the paternal aunts and maternal aunts. And let them bring out the Vulgate in which, is the will of Fatima^{asws}, and the weapons of the Messenger of Allah^{saww}. Allah^{azwj} has Said: **[46:4] Bring me a book before this or traces of knowledge, if you are truthful.**

(22) وروى ابراهيم بن هاشم عن النضر بن سويد عن هشام بن سالم مثله.

22 – And it has been reported by Ibrahim Bin Haashim, from Al-Nazar Bin Suweyd, from Hishaam Bin Saalim, similar to this.

(23) حدثنا محمد بن عبد الجبار عن ابن فضال عن حماد بن عثمان قال حدثنى أبو بصير قال سمعت ابا عبد الله عليه السلام يقول ما مات أبو جعفر عليه السلام حتى قبض مصحف فاطمة ع.

23 – It has been narrated to us Muhammad Bin Abdul Jabbar, from Ibn Fazaal, from Hamaad Bin Usmaan who said that it was It has been narrated to him from Abu Baseer who said:

‘I heard Abu Abdullah^{asws} say: ‘Abu Ja’far^{asws} did not leave (this world) until he^{asws} had taken custody of the Parchment of Fatima^{as} (in his^{asws} possession)’.

(24) حدثنا عبد الله بن محمد عن الحسن بن موسى الخشاب عن نعيم بن قابوس قال قال لى أبو الحسن عليه السلام على أكبر ابني آخر ولدی واسمهم. لقولي واطوعهم لأمرى ينظر في الكتاب الجفر معى وليس ينظر فيه الا نبى أو وصى نبى.

24 – It has been narrated to us Abdullah Bin Muhammad, from Al-Hassan Bin Musa Al-Khashaab, from Naeem Bin Qaboos who said:

‘Abu Al-Hassan^{asws} said to me: My^{asws} son, Ali^{asws} is the eldest of my^{asws} sons, I^{asws} consider him^{asws} the most virtuous among them and the most beloved of them to me^{asws}. He^{asws} looks into the *Jafr* (a secret source of knowledge) with me^{asws}. No one can read it except a Prophet^{asws} or the executor of the will of a Prophet^{asws}.

(25) وذكر بعض اصحابنا عن رواه عن فضالة عن حنان عن عثمان بن زياد قال دخلت على ابى عبد الله عليه السلام فقال لى اجلس فجلست فضرب يده باصبعه على ظهر كفى فمسحها عليه ثم قال عندنا ارش هذا فما دونه وما فوقه.

25 – And it has been mentioned by one of our companions, reported from Fazaalat, from Hanaan, from Usman Bin Ziyad who said:

‘I visited Abu Abdullah^{asws}. He^{asws} said to me: ‘Take a seat’. I sat down. He^{asws} struck his^{asws} hand by his^{asws} finger on the back of my hand and wiped it, then said: ‘With us^{asws} is the compensation for this, and what is less than this and what is more than this’.

(26) حدثنا احمد بن محمد عن الحسن بن على عن عبد الله بن سنان عن ابى عبد الله عليه السلام قال ذكروا ولد الحسن فذكروا الجفر فقال والله ان عندي لجلدي ماعز وضأن املاء رسول الله صلى الله عليه وآله وخطه على بيده عندي لجلد اسبعين ذراعا املاء رسول الله وخطه على بيده وان فيه لجميع ما يحتاج إليه الناس حتى ارش الخدش.

26 – It has been narrated to us Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Abdullah Bin Sinan, who has said the following:

Abu Abdullah^{asws}, said when I mentioned the ‘Nazool’³ of Al-Hassan^{asws} and mentioned Al-Jafr, he^{asws} said: ‘By Allah^{azwj}, there is with me^{asws} a goat skin and sheep skin on which is the dictation of the Messenger of Allah^{saww}, and it has been written by Ali^{asws} by his^{asws} hand. I^{asws} have with me^{asws} a skin of seventy cubits, dictated by the Messenger of Allah^{saww} and written by Ali^{asws} by his^{asws} hand, and in it is the whole of what is needed by the people, even the compensation for a scratch’.

(27) حدثنا عبد الله بن جعفر عن موسى بن جعفر عن الوشا عن ابى حمزة عن ابى عبد الله عليه السلام قال مصحف فاطمة ما فيه شئ ما كتاب الله وانما هو شئ القى عليها بعد موت ابىها صلى الله عليهما.

27 – It has been narrated to us Abdullah Bin Ja’far, from Musa Bin Ja’far, from Al-Washa, from Abu Hamza, who has said the following:

Abu Abdullah^{asws} having said: ‘The Parchment of Fatima^{asws}, there is nothing in it from the Book of Allah^{azwj}, and it is a thing which was Sent down to her^{asws} after the death of her^{asws} father^{saww}’.

(28) حدثنا يعقوب بن يزيد عن ابراهيم بن محمد النوفلي عن الحسين بن المختار عن عبد الله بن سنان عن ابى عبد الله عليه السلام قال قال امير المؤمنين على عليه السلام عندي صحيفة من رسول الله بخاتمه فيها ستون قبيلة بهرجة ليس لها في الاسلام نصيب منهم غنى وباهلة وقال يا معشر غنى وباهلة ادعوا على عطاياكم حتى اشهد لكم عند المقام المحمود انكم لا تحبونى ولا احبكم ابدًا وقال لأخذن غنيا اخذة تضطرب منها باهلة وقال اخذ في بيت المال مال من مهوور البغايا فقال اقسموه بين غنى وباهلة.

28 – It has been narrated to us Yaqoub Bin Yazeed, from Ibrahim Bin Muhammad Al-Nawaafily, from Al-Husayn Bin Al-Mukhtar, from Abdullah Bin Sinan, who has said the following:

³ Revelation of the Holy Imam^{asws}

Abu Abdullah^{asws} having said: 'Amir-ul-Momineen Ali^{asws} said: 'I^{asws} have with me^{asws} a Parchment from the Messenger of Allah^{saww} by his^{saww} seal. In it are sixty flamboyant tribes, not one of them will have a share of Islam, the rich and their relatives'. And said: 'O group of rich and their relatives, I^{asws} have prepared for you gifts and I^{asws} even bear witness to you in the commendable places, you do not love me^{asws} and I do not love you ever'.

And said, 'They have taken to riches and getting troubled by their relatives'. And said: 'They take from the public treasure the dowries for prostitutes'. He^{asws} said: 'They distribute this between the rich and their relatives'.

(29) حدثنا محمد بن الحسين عن نضر بن شعيب عن خالد بن ماد عن أبي حمزة الثمالي عن علي بن الحسين عليه السلام قال أتى محمد بن الحنفية الحسين بن علي فقال اعطني ميراثي من أبي فقال له الحسين ما ترك أبوك إلا سبع مائة درهم فضلت من عطاياه قال فإن الناس يزعمون فليأتوني فيسئلوني فلا أجد بدا من أن أجيبهم قال فاعطني من علم أبي قال فدعا الحسين قال فذهب فجاء بصحيفة تكون أقل من شبر أو أكبر من أربع أصابع قال فملأت شجرة ونحوه علما.

29 – It has been narrated to us Muhammad Bin Al-Husayn, from Nazar Bin Shuayb, from Khalid Bin Maad, from Abu Hamza Al-Thumaly, who has said the following:

Ali^{asws} Bin Al-Husayn^{asws} having said: 'Muhammad Bin Al-Hanafiyya came to Al-Husayn^{asws} Bin Ali^{asws} and said, 'Give me my inheritance from my father^{asws}'. Al-Husayn^{asws} said to him: 'Your father^{asws} did not leave for you except for seven hundred Dirhams being his^{asws} preferred gift'. He said, 'The people allege, they come and ask me. I cannot find any escape to answer them'. He^{asws} said: 'My^{asws} father gave me^{asws} from the knowledge'. Al-Husayn^{asws} called out'. He^{asws} went and came back with a Parchment, which was smaller than a palm (in width) or bigger than four fingers. He^{asws} said: 'A tree and the like of it, filled with knowledge'.

(30) حدثنا عمران بن موسى عن محمد بن الحسين عن عبيس بن هشام عن محمد بن أبي حمزة واحمد بن عايد عن ابن اذينة عن علي بن سعيد قال كنت عند أبي عبد الله عليه السلام فقال له محمد بن عبد الله بن علي تعجب لعبد الله بن الحسن يهزأ أو يقول هذا جفركم الذين تدعون فغضب أبو عبد الله فقال العجب لعبد الله يقول ليس فينا امام صدق وليس هو بامام وما كان أبوه بامام يزعم أن علي بن أبي طالب لم يكن اماما وكذب وأما قوله في الجفر فانه جلد ثور مدبوغ كالجراب فيه كتب وعلم ما يحتاج الناس إليه إلى يوم القيمة من حلال وحرام املاء رسول الله بخط علي عليه السلام وفيه مصحف فاطمة وما فيه آية من القرآن وأن عندي لخاتم رسول الله ودرعه وسيفه ولواه وعندي الجفر على رغم أنف من زعم.

30 – It has been narrated to us Umran Bin Musa, from Muhammad Bin Al-Husayn, from Isa Bin Hashaam, from Muhammad Bin Abu Hamza and Ahmad Bin Aayaz, from Ibn Azina, from Ali Bin Saeed who said:

'I was with Abu Abdullah^{asws}. Muhammad Bin Abdullah Bin Ali said to him^{asws}, 'It is strange that Abdullah Bin Al-Hassan mocks at the claims that you^{asws} make about this *Al-Jafr* of yours^{asws}'. Abu Abdullah^{asws} unhappily said: 'I^{asws} am surprised at Abdullah, he says that there is no true Imam^{asws} within us^{asws}, and he is not an Imam, and his father was not an Imam, he thinks that Ali^{asws} Bin Abu Talib^{asws} is not an Imam, but it's a lie, and as for his statement regarding *Al-Jafr*, it is on fine skin of an ox like a pouch. In it is writing, and knowledge of what is needed by the people up to the Day of Judgement, from the Permissible and the Prohibited, dictated by the Messenger of Allah^{saww} and written by Ali^{asws}, there is also the Vulgate of Fatima^{asws}, and there is no Verse in it from the Quran, and I^{asws} have with me^{asws} the seal of the Messenger of Allah^{saww}, and his^{saww} armour, and his^{saww} sword, and his^{saww} banner, and with me^{asws} is *Al-Jafr* in spite of his claim'.

(31) حدثنا علي بن الحسن بن الحسين السحائي عن محول بن ابراهيم عن ابي مريم قال قال لي أبو جعفر عليه السلام عندنا الجامعة وهي سبعون ذراعا فيها كل شيء حتى ارش الخدش املاء رسول الله صلى الله عليه وآله وخط على عليه السلام وعندنا الجفر وهو اديم عكاظي قد كتب فيه حتى ملئت اكارعه فيه ماكان وما هو كائن إلى يوم القيمة.

31 – It has been narrated to us Ali Bin Al-Hassan Bin Al-Husayn Al-Saha'i, from Mahoul Bin Ibrahim, from Abu Maryam who said:

'Abu Ja'far^{asws} said to me: 'With us^{asws} is *Al-Jami'a* and it is of seventy cubits, in it is everything, even the compensation for a scratch, dictated by the Messenger of Allah^{saww}, and written by Ali^{asws}, and with us^{asws} is *Al-Jafr*, and it is written on the surface of skin until it was completely filled its space, and in it is what has happened and what will be happening up to the Day of Judgement'.

(32) حدثنا محمد بن اسماعيل عن ابن ابي نجران عن محمد بن سنان عن داود بن سرحان ويحيى بن معمر وعلي بن ابي حمزة عن الوليد بن صبيح قال قال لي أبو عبد الله عليه السلام ياوليد اني نظرت في مصحف فاطمة فاسئل فلم اجد لبنى فلان فيها الا كغبار النعل.

32 – It has been narrated to us Muhammad Bin Ismail, from Ibn Abu Najran, from Muhammad Bin Sinan, from Dawood Bin Sarhaan and Yahya Bin Ma'mar and Ali Bin Abu Hamza, from Al-Waleed Bin Sabeeh who said:

'Abu Abdullah^{asws} said to me: 'O Waleed, I^{asws} looked in the Vulgate of Fatima^{asws}, I^{asws} sought, I^{asws} did not find for the Clan of so and so except the dust of the slippers'.

(33) حدثنا محمد بن الحسين عن احمد بن محمد عن علي بن الحكم عن ايان بن عثمان عن علي بن ابي حمزة عن ابي عبد الله عليه السلام قال قيل له ان عبد الله بن الحسن يزعم انه ليس عنده من العلم الا ما عند الناس فقال صدق والله ما عنده من العلم الا ما عند الناس ولكن عندنا والله الجامعة فيها الحلال والحرام وعندنا الجفر افيدري عبد الله امسك بعير أو مسك شاة وعندنا مصحف فاطمة اما والله ما فيه حرف من القرآن ولكنه املاء رسول الله صلى الله عليه وآله وخط على عليه السلام كيف يصنع عبد الله إذا جاءه الناس من كل فن يسألونه اما ترضون ان تكونوا يوم القيمة اخذين بحجزتنا ونحن اخذون بحجرة نبيينا ونبيينا اخذ بحجرة ربه.

33 – It has been narrated to us Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abaan Bin Usmaan, from Ali Bin Abu Hamza, who has said the following:

It was said to Abu Abdullah^{asws}, 'This Abdullah Bin Al-Hassan alleges that there is nothing of the knowledge except what is with the people'. He^{asws} said: 'True. By Allah^{azwj}, There is no knowledge with him except that which is with the people, but with us^{asws}, by Allah^{azwj}, is *Al-Jami'a*. In it, is the Permissible and the Prohibited, and with us^{asws} is *Al-Jafr*. Does Abdullah even know whether it is on the skin of camel or skin of sheep, and with us^{asws} is the Vulgate of Fatima^{asws}, but by Allah^{azwj}, there is not a single letter in it from the Quran, but it has been dictated by the Messenger of Allah^{saww}, and written by Ali^{asws}. How will Abdullah react if the people of every skill come to him, questioning him? But, be happy for you will come on the Day of Judgement holding on to an attachment of us^{asws}, and we^{asws} will be holding on to the attachment of our^{asws} Prophet^{saww}, and our Prophet^{saww} will be holding on to the attachment of his^{saww} Lord^{azwj}'.

(34) حدثنا محمد بن عيسى عن ابن ابي عمير عن عمر بن اذينة عن علي بن سعيد قال سمعت ابا عبد الله عليه السلام يقول اما قوله في الجفر انما هو جلد ثور مدبوغ كالجراب فيه كتب وعلم ما يحتاج إليه الناس إلى يوم القيمة من حلال وحرام املاء رسول الله صلى الله عليه وآله وخط على عليه السلام.

34 – It has been narrated to us Muhammad Bin Isa, from Ibn Abu Umeir, from Umar Bin Azina, from Ali Bin Saeed who said:

'I heard Abu Abdullah^{asws} say: 'As for his statement regarding *Al-Jafr*, it is on fine skin of an ox like a pouch. In it is the writing, and knowledge of what is needed by the people up to the Day of Judgement, from the Permissible and the Prohibited, dictated by the Messenger of Allah^{saww}, and written by Ali^{asws}'.

تم الجزء الثالث ويتلوه الجزء الرابع.

This completes the third Part of the Book, and will be followed by the fourth Part.